

DRIVE GOAL HERE IS PLACED AT \$151,160;
CHAIRMEN ANNOUNCED; DATES MAY 2-10Nation's Leaders Join
In Mourning Death of
Dr. Cyrus Adler, 74

By Jewish Telegraphic Agency
PHILADELPHIA—Dr. Cyrus Adler, "the grand old man of American Jewry," died Sunday night at his home, 2041 North Broad street, at the age of 76 after suffering for a long time from a complication of ailments.

While Jewish and non-Jewish leaders throughout the country joined in paying tribute to Dr. Adler, private funeral services were held here on Tuesday. The American Jewish Committee published a resolution of mourning in Tuesday's New York Times and Herald Tribune.

His activities extend into almost every field of constructive Jewish enterprise. He was president of the American Jewish Committee, the Jewish Theological Seminary of America and Dropsie College in Philadelphia, an officer of a host of scholarly organizations, editor of several Jewish scholarly publications and author of a number of books.

Dr. Adler believed to the last that despite the unprecedented plight of the Jews in Europe, Jewry would survive the present crisis. He frequently warned Jews against "suffering themselves to acquire an inferiority complex by the constant impact of the stream of hatred and propaganda directed against them."

"We cannot muster armies," Dr. Adler said in a statement on his seventy-fifth birthday, "we cannot build navies and we cannot compete with the air fleets of the world, but by the study of the Bible, our history and our literature, we can build a citadel in our own hearts which none can conquer." He held an abiding faith that "mankind will rid itself of the aberrations now afflicting a part of the earth. Neither Alexander nor Caesar nor Napoleon lasted, and their many imitators of modern times will not last either."

Dr. Adler was born on Sept. 13, 1863, in Van Buren, Ark., the son of Samuel Adler and the former Sarah Sulzberger. He was educated at the University of Pennsylvania, Johns Hopkins University and the Hebrew Union College.

His early training was in education and he served successively as fellow, instructor and associate in Semitic languages at Johns Hopkins; librarian and assistant secretary of the Smithsonian Institution, and curator of archaeology at the United States National Museum. He was a former president of the American Oriental Society and of the American Historical Association, which he founded. Dr. Adler also was a founder of the Jewish Publication Society and supervised that body's monumental translation of the Bible.

Long Illness Fatal



DR. CYRUS ADLER

U.J.A. Takes In O.R.T.
For Joint N.Y. Campaign

By Jewish Telegraphic Agency
NEW YORK—Merger of the New York campaigns of the American O.R.T. Federation and the United Jewish Appeal was announced at an all-day conference of the Labor and Peoples Committee of the O.R.T. The merger, it was emphasized, applies only to the local organizations and does not affect the campaigns of both groups outside of the Greater New York area.

Announcement of the merger followed a series of conferences held by committees representing the O.R.T. and the U. J. A. A joint statement on the development was issued by Edward M. M. Warburg, co-chairman of the New York U. J. A. campaign, and Edgar Salinger, chairman of the local O.R.T. drive.

The dance will be a feature climax to a host of State Day activities. Friday night the fratres and pledges will attend services at the Bethel Synagogue and the Tenth Street Temple. Saturday afternoon out of town members will make a tour of the city. Saturday at 6:30 p. m. alumni and the active chapters will renew old acquaintances at the Stag banquet also to be held at the Antlers.

The affair is sponsored by the Indianapolis Alumni club in honor of the new initiates of the

Minister Gives Last
Rites In Hebrew To
1st Jewish Casualty

By Jewish Telegraphic Agency
GLASGOW — A Presbyterian minister was at the bedside of Sidney Rachkind, first British Jewish soldier to die in France, it was revealed. The minister also conducted the funeral service, using a Jewish prayer book, when it was found impossible for a rabbi to reach in time the casualty clearing station where Rachkind died. Rachkind was given a military funeral, attended by men of the Royal Army Service Corps unit.

In an interview, Rachkind's mother said the chaplain was Captain Kenneth Tyson. "He has sent me a letter that comforted me greatly and that has made me very grateful to him," she said. "I am writing to thank him for all he did." Captain Tyson's letter said that "Sidney died in active service in the struggle against the oppressor of your people and mine."

Dr. C. Efroymson
Men's Club Speaker

Dr. Clarence Efroymson will speak on "The Building and Defense of the Land" at a meeting of the Beth-El Men's Club, at 8:15, Wednesday, April 17, at the Temple. Dr. Efroymson spent several months in Palestine living among the colonists and on the land.

Bernice Saperstine of La Porte will direct readings from "The Education of Hyman Kaplan," to be given by Isadore Edelman of New York, Louis Berman of South Bend and Shirley Fine of New Albany, all members of the Hillel Foundation of Indiana University.

Mrs. Sultan Cohen was the guest speaker for the Temple Sisterhood of Kokomo on Tuesday, April 9. She reviewed "Mr. Emanuel" and "Margin for Error."

CITY EXPECTED TO
RAISE \$27,760 OVER '39

A four-man executive chairmanship will head the 1940 campaign of the Jewish Welfare Fund. Louis J. Borinstein is general chairman and serving with him will be William L. Schloss, Allan W. Kahn and David L. Sablosky as vice-chairmen. The drive will start on May 2 and continue to May 10.

The campaign goal for this year has been set at \$151,160, an increase of \$27,760 over last year. The goal was set after careful study of agency requirements and represents a minimum of the community's share in the \$23,000,000 United Jewish Appeal.

A departure in this year's drive will be the "Save-a-Child" campaign, conducted by the Women's Division.

Workers in this division will solicit only from women on the basis of pledging a sufficient sum to maintain one or more children. Mrs. J. A. Goodman is chairman of this division and will be aided by the following co-chairmen: Mrs. Sultan G. Cohen, Mrs. David L. Sablosky, Mrs. Walter E. Wolf, Mrs. Harold I. Platt, Mrs. S. A. Silberman, Mrs. Wilfred Borinstein, Mrs. Aaron Glick, Mrs. Arthur Fairbanks, Mrs. Louis R. Markun and Miss Emma Gelman.

G. A. Efroymson is chairman of the Top Gifts Division. Co-chairmen of the Special Gifts Division are Isidore Feibleman, L. L. Goodman and Jackiel W. Joseph.

The General Men's Division will be directed by William L. Schloss, Allan W. Kahn, David L. Sablosky, Theodore Dann and Edgar Joseph.

M. C. Furscott, Louis Profeta, Gabriel Calderon and Isaac Aroesti are co-chairmen of the Sephardic Division.

Florence Slutzky will head the Youth Division as chairman. Meyer Gallin is chairman of the Out-State division.

Other division chairmen are—publicity, Samuel Frommer, chairman and Harry S. Joseph, secretary; speakers' bureau, Leo Kaminsky, chairman; auditing, Joseph B. Baernkopf, chairman; headquarters and luncheon, Miss Frances Mazur, chairman.

Officials of the Jewish Welfare Fund Board are Samuel Mueller, president; Allan W. Kahn, first vice president; J. J. Kiser, second vice president; Philip Grenwald, treasurer; Samuel Frommer, secretary; Albert S. Goldstein, chairman of budget committee, and H. Joseph Hyman, executive director.

Cyrus Adler Subject
of Beth El Sermon

"The Life and Work of Cyrus Adler" will be the subject of Rabbi Elias Charry's sermon at services this Friday night. Dr. Adler was president of the Jewish Theological Seminary in New York for fifteen years during which time Rabbi Charry studied there.

GEMELES CHESAD TO MEET

The regular meeting of the Gemeles Chesad Society will be held at 2:00 p. m., Monday, April 15, at the Talmud Torah building. Mrs. Sam Levin is program chairman. A social hour will follow the meeting.

Hadassah Institute
Day Set Wednesday

Institute Day will be celebrated by Hadassah at a meeting at 2:00 p. m., Wednesday, April 17, at Kirshbaum Center. Annual reports will be given by the chairmen of all fund-raising and non-fund-raising committees. The invocation will be given by Mrs. Aaron Unger. Refreshments under the chairmanship of Mrs. Ed Rosenberg will be served after the meeting.

400 to Attend S. A. M. Dance and Stag

Approximately 400 persons, including members of the Indiana and Purdue chapters, alumni and their guests will gather tomorrow night in the Gold Room of the Antlers Hotel for the third annual Sigma Alpha Mu fraternity State dance.

The dance will be a feature climax to a host of State Day activities. Friday night the fratres and pledges will attend services at the Bethel Synagogue and the Tenth Street Temple. Saturday afternoon out of town members will make a tour of the city. Saturday at 6:30 p. m. alumni and the active chapters will renew old acquaintances at the Stag banquet also to be held at the Antlers.

The affair is sponsored by the Indianapolis Alumni club in honor of the new initiates of the



SID SCHECTER

active chapters. Officers of the club are Abner Schwartz, president; Nathan Regenstein, vice-president; Alvin Cohen, treasurer, and Henry Silver, secretary. Chairman of the State Day celebration is Sid Schechter, assisted by Abner Frommer and Alvin Cohen.

Music will be provided by Bud Stone and his prominent local orchestra featuring the voice of Marion Claire. Dancing will be from ten to one.

Those attending the S. A. M. stag and dance here Saturday from Sigma Zeta chapter at Indiana are: Manny Rothberg, Myron Glassner, Sam Azen, Dick Roth, Henry Remak, Edward Goodman, Lou Finkle, Irv Glazer, Mel Jacobs, Ira Rosenthal, Roy Brill, Morry Adelman, Irv Wasserman, (Continued on Page 6)

Mrs. Walter Wolf and children have returned from a visit to Birmingham, Ala., where they visited Mrs. Wolf's mother, Mrs. Coleman Black.



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LETTERS TO THE EDITOR

The Jewish Post solicits letters from its readers. All letters, however, must be signed, otherwise they will not be considered.

Surprise

To the editor:

"A few weeks ago we contracted for some advertising space in your paper. We expected good results and wanted to keep the name of the Beauty Mart before your readers.

At this time, may we assure you of our wholehearted support in view of the surprising response obtained through your paper. After the appearance of our first ad, we checked the discount offer made through the ad, and it was the shop's privilege and pleasure to serve fourteen new customers who came in, mentioned the Post, and consequently were entitled to a discount. Your paper, as far as the Beauty Mart is concerned, has proven itself.

HAROLD I. PLATT.

Beauty Mart, Inc.,
Indianapolis.

Corrects Magazine's Position

To the Editor:

On page 5 of your current issue, you have reprinted an editorial from the Jewish Advocate of Boston, referring to a possible movement by chiropractors to erect a statute to Dr. Isachar Zacharie.

When the editorial originally ap-

peared in the Jewish Advocate, I wrote a letter to the editor of that paper for publication, because the editorial gives an entirely erroneous concept of this whole subject, and is calculated to lead to considerable misunderstanding.

Since you have reprinted the editorial, I think it would be only fair for you to follow it up by publishing the same letter I sent to the Jewish Advocate explaining the fundamental error of the editorial. I am therefore enclosing a copy of that letter herewith.

Yours sincerely,

EDWARD E. GRUSD,
Managing Editor.

The National Jewish Monthly,
Washington, D. C.

Editor

Jewish Advocate,
Boston, Mass.

Dear Sir:

If France should suddenly decide to erect a statute to William Henry Harrison because of services he may have performed for the Republic of France, would it be proper for Americans to criticize on the ground that there were greater American Presidents than Harrison? It would not only be poor taste to do so, but would be entirely beside the point.

Yet that, in effect, is what the Jewish Advocate has done in another field. The editorial in your current issue, "Building Statues," criticizes American chiropractors who are contemplating the possi-

(Continued on Page 8)

Washington Avenue Temple

EVANSVILLE, IND.
MILTON GREENWALD, Rabbi

President.....Clarence Kahn
Vice President.....Mose Barnett
Treasurer.....Louis B. Levi
Secretary.....Arthur Fisher

SERVICES

Sabbath Eve Service—Friday evening, April 12, at 7:45 p. m.
Lecture subject: "The Record of The Dies Committee."

Arthur C. Weil, Washington newspaperman, well known in Evansville, has written a keen analysis of the committee's work to date. Referring to this material, Rabbi Greenwald will discuss the work and its effect upon the problems of Jewish defense and security.

Sabbath Morning Service—Saturday, April 13, at 10:30 a. m.
Subject: "A Great American Is Honored." The birthday of Thomas Jefferson is indeed worthy of commemoration.

RELIGIOUS SCHOOL

Class 3, taught by Mrs. Nisenbaum, was the only class with perfect attendance record on April 7.

Jack Goldman, Eugene Fine and Freddie Stern participated in the assembly service.

SISTERHOOD

The Sisterhood luncheon meeting will be held on Tuesday, April 16, at 12:45 p. m.

The program will include a review of the best-selling novel, "Escape," presented by Mrs. J. Farmer. Mrs. Alvin Brown will serve as chairman of the Luncheon Committee, assisted by Mrs. I. Pastor, co-chairman.

The Sisterhood Board will meet at noon, preceding the luncheon.

Mo's Chitim Committee To Provide Passover Supplies For Needy of City

With the approach of the Passover season, the Jewish Family Service Society has again set up a Mo's Chitim Committee to supervise distribution of funds for Passover to needy families. All the rabbis and presidents of Jewish temples and synagogues have been invited to membership on the committee.

Funds for Mo's Chitim are made available by the Jewish Welfare Fund. Last year, forty-eight families were helped. This year, there will be an increase in the number of families since the needy among the refugees will be included.

The following are members of the Mo's Chitim Committee: Dr. Alfred S. Jaeger, chairman; Rabbi S. A. Katz, Rabbi Elias Charry, Rabbi M. Goldblatt, Rabbi A. M. Gabbia,

Rabbi M. M. Feuerlicht, Abraham Goldberg, Cantor Myro Glass, M. Sacks, Louis J. Borinstein, Phil Efronson, Sam Zuckerman, Sam Fogle, Louis Barnett, Sam Hoffman, Jake Friedman, Louis Profeti, Louis Glogas, Sam Caplin, Julius Faler, Mrs. Helen Fichman, H. Joseph Hyman and Rebecca Goldstein.

Who Is Liberal? Topic For Sermon At I.H.A.

"Who Is the True Liberal?" will be Rabbi M. M. Feuerlicht's subject for the sermon this Friday night. Hosts for the social hour following services include Mr. and Mrs. S. Beck, Mr. and Mrs. M. S. Efronson, and Mrs. M. L. Goldberg.

LEGAL NOTICES

KAMMINS & KROOT, Attorneys

NOTICE OF APPOINTMENT

Notice is hereby given that the undersigned has duly qualified as administrator of estate of John Schmidt, deceased, late of Marion County, Indiana. Said estate is supposed to be solvent.

STERLING H. PICKEL.

No. 118-42213. 4-12-3

LEGAL NOTICE OF PUBLIC HEARING

Public Service Commission Docket No. 14418.

Petition of Indiana Telephone Corporation for authority to issue and dispose of New First Mortgage Sinking Fund 3½ Per Cent Bonds, Series 1.

Notice is hereby given that the Public Service Commission will conduct public hearing in this cause in the Rooms of the Commission, 401 Statehouse, Indianapolis, Ind., 10 a. m., Tuesday, April 30, 1940.

Public participation is requested.
By Moie Cook, Commissioner.
Ralph E. Hanna, Public Councillor.
Indianapolis, Ind., April 9, 1940.

NOTICE TO CREDITORS, SHAREHOLDERS AND ALL INTERESTED PERSONS

State of Indiana, County of Marion.

In the Superior Court of Marion County, Room No. 1.
No. A-57651.

Anna B. Drummond vs. Midcity Company et al.
The creditors, shareholders and all interested persons are hereby notified that the Receiver of Midcity Company has filed his final report and accounting for the period beginning May 4, 1936, and ending April 2, 1940; that said report will be heard and determined on May 10, 1940, at 10 o'clock a. m. Any person or persons interested may file objections or exceptions to said report in writing on or before May 9, 1940, or be forever barred therefrom.

CHARLES R. ETTINGER,
Clerk of the Marion Superior Court.
4-5-3

LEGAL NOTICE OF PUBLIC HEARING

Notice is hereby given that the Alcoholic Beverage Board of Marion County, Indiana, will, at 9 a. m., Central Standard Time, on the 22nd day of April, 1940, at the Commission Room, No. 35, Courthouse in City of Indianapolis, in said county, begin investigation of the application of the following named persons, regarding the issue to the applicants of locations hereinafter set out of the alcoholic Beverage Permits of the county hereinafter designated and will, at that time and place, receive information concerning the fitness of said applicants and the propriety of issuing the permits applied for to such applicants at premises named:

Samuel R. Cohen, 57510, 57511 (C. Pharmacy), 551 Indiana Ave., Indianapolis; liquor, wine dealer.

James E. Hussey, 57651 (Restaurant), 934 N. Pennsylvania St., Indianapolis; liquor, beer, wine retailer.

Lafe Murphy, 57655 (Restaurant), W. Michigan St., Indianapolis; beer, wine retailer.

Joseph Edward Hartman, 57600 (Drug Co.), 251 E. 11th St., Indianapolis; liquor dealer.

Steeg Drug Co., Inc. 57654; transfer liquor dealer's permit from John Steeg, 3365 Central Ave., Indianapolis.

Steeg Drug Co., Inc. 57606-07 (C. Pharmacy), 3365 Central Ave., Indianapolis; beer, wine dealer.

Emmett J. Kleis, 57570; transfer wine retailer's permit from Simon Spencer, 112-24 Prospect St., Indianapolis.

Kroger Grocery & Baking Co., 1807 E. Prospect St., Indianapolis; dealer.

Adam Scott Griffin, 57569 (P. Store), 7254 Sylvan St., Indianapolis; liquor, wine dealer.

Said investigation will be open to public, and public participation is requested.

ALCOHOLIC BEVERAGE COMMISSION OF INDIANA
By JOHN F. NOONAN,
Secretary

HUGH A. BARNHART,
Excise Administrator

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DR. L. LEVINGER HERE FOR TALK MONDAY

Morris Troper Asks Jewish Press to Inform Public of Conditions

To Speak On "What Work For Jewish Boys" At Kirshbaum Center

"B'nai B'rith Night" will feature Dr. Lee Levinger, vocational guidance expert, in the fourth of the current series of the Jewish Community Cultural Forum, at 8:15 p. m., Monday, April 15, at Kirshbaum Center. Dr. Levinger's subject will be "What Work for Jewish Boys?"

Dr. Levinger has been director of the Research Bureau of the Hillel Foundation since 1928, and in that position he conducted the B'nai B'rith Vocation Guidance Study.

Dr. Levinger has had a very distinguished career and is the author of a number of books, including "The Story of the Jew," written in collaboration with his wife in 1928; "History of the Jews in the United States," 1930; "Anti-Semitism Yesterday and Tomorrow," 1936; "The Jewish Student in America," 1937. His latest book, written in collaboration with James Waterman Wise, which has just been released, is titled "Mr. Smith, Meet Mr. Cohen."

Jack Kammins, president of B'nai B'rith, will preside at Dr. Levinger's lecture, and Allen Bloom, general secretary of the Jewish Community Center Association, will introduce Dr. Levinger.

The entire Indianapolis Jewish community is invited to participate. A question period will follow Dr. Levinger's lecture.

Bobby Mack Wins Center Tennis Crown

Bobby Mack smashed his way to victory over Harold Rappaport to become Kirshbaum Community Center's Ping Pong Champion, in an exciting match in the game room Tuesday afternoon. Winning 21-18, 21-19, 21-15 in the first, second and fourth games of the final round of the tournament, Mack earned the privilege of representing Kirshbaum in the boys' events of Inter-Community House Table Tennis Tournament initiated this week. He will also receive a trophy designating him as Kirshbaum's 1940 Ping Pong Champion.

Rappaport won the third of the four games played; as runner-up he has gained the right to represent Kirshbaum Center in the men's events of the Table Tennis Tournament.

Gold Band To See Play This Sunday

"Yes Means No" is the title of a one-act comedy which will be presented at a meeting of the Beth El Gold Band at 8 p. m. Sunday, April 14. The play is under the direction of Phil Levan. Included in the cast are Mrs. Tony Miceli, Mrs. Nate Resnick, Jack Pozner, Sam Cohen and Nate Resnick. Refreshments and dancing will follow. Married couples who would like to become members of the Gold Band are invited.

In addition, Dr. J. L. Rosenstein, psychologist, will conduct a round-table discussion on "Psychology of Marriage."

Patronize advertisers in The Jewish Post.

Notice

All news for the Passover issue, April 19, next week, must be in The Jewish Post office by Monday, April 15. The next edition will be published in magazine form. News for the issue of April 26 should be in the office of The Post not later than Monday, April 22, since the office will be closed Tuesday and Wednesday of that week because of Passover.

Jack Kammins To Run For State Legislature

Jack B. Kammins this week announced his candidacy for Democratic nomination as State Representative for Marion County. Mr. Kammins, a life long resident of Indianapolis, holds the A.B. degree from Butler University, Juris Doctor degree from University of Chicago Law School, and also received the Ph.D. degree from University of Chicago.

Mr. Kammins was associated with Judge Joseph T. Markey for four years until his election as Judge. Mr. Kammins has served as judge pro tem or special judge in every superior court.

Mr. Kammins has been active in Jewish organizations and affairs for many years. He is a past president of the Temple Brotherhood and is now president of the Indianapolis Lodge of B'nai B'rith.

Mr. Kammins is a member of the Zionist Organization, having served on the board of directors. He is a member of Indianapolis Hebrew Congregation, the J. C. C. A., and of the Monument Lodge No. 657, F. and A. M.

Aaron Alpert, 62, Taken By Death

Aaron Alpert, 62, died Sunday, April 7, at Methodist Hospital, following an illness of eight months. He was a member of the Zion Lodge and the Knesses Israel Congregation.

Survivors are two daughters, Mrs. Rebecca Rosenthal and Miss Helen Alpert; two sons, Oscar Alpert and Romey Alpert, and four grandchildren. Funeral services were held Sunday afternoon at the Aaron-Ruben Funeral home. Burial was in the Knesses Israel Cemetery. Rabbi Elias Charry and Rev. S. Levine officiated.

CARD PARTY SET

A card party has been arranged by the Phi Delta Gamma Fraternity for 8 p. m., Wednesday, April 17, at the Washington Hotel. Proceeds of the affair will be used to send underprivileged children to summer camps. Door prizes will be given. The general public is invited.

Sees 500,000 More Deaths If U. S. Goal Is Not Subscribed

By Jewish Telegraphic Agency

NEW YORK—A warning that 500,000 Jews in European countries would die in the very near future unless the United Jewish Appeal drive exceeds its quota was voiced at a press luncheon at the Hotel Commodore by Morris C. Troper, European director of the Joint Distribution Committee, who is leaving shortly to resume his work abroad.

Troper outlined the work the J. D. C. was engaged in throughout Europe, cited the obstacles encountered chiefly as a result of the war and appealed to the Jewish and the Anglo-Jewish press to make every effort to keep American Jewry continuously informed of the situation.

Revealing that he had made 27 separate trips to all parts of Europe not closed by war conditions, Troper warmly praised the role in refugee-aid played by such governments as the English, French, Swiss, Belgian, Netherlands, and Lithuanian. He cited particularly the Belgian government's aid for 15,000 refugees, whom they were aiding by an allocation of 8,000,000 francs for 1940.

Troper disclosed that Isaac Giterman, J. D. C. Warsaw director who escaped from Poland during the war only to be apprehended by the Nazis while en route from Lithuania and interned in a German concentration camp, has been released and returned to Warsaw.

T.Y.P.L. To Hear Talk By H. Joseph Hyman

H. Joseph Hyman, executive director of the Jewish Federation, will speak on "The Jewish Community" at a supper meeting of the T. Y. P. L. at 6 p. m., Sunday, April 14, in the vestry rooms of the Temple. There will also be election of officers.

AT THE MOVIES

RIVOLI—Thursday, Friday and Saturday, Chas. Laughton in "Sidewalks of London" and Lulu-belle and Scotti in "Village Barn Dance." Sunday, through Wednesday, Cary Grant in "His Girl Friday" and Richard Dix in "Marines Fly High."

ESQUIRE—Thursday Friday and Saturday, Lon Chaney, Jr., in "Of Mice and Men" and Nan Grey in "Invisible Man Returns." Sunday through Wednesday, James Cagney in "The Fighting 69th" and Edgar Bergen in "Charlie McCarthy Detective."

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5,000 Petitioners Ask J. Weiss Re-election

Accompanied by more than 5,000 signatures, State Senator Jacob Weiss last Saturday filed his declaration of candidacy for renomination from Marion county at the Democratic primary. This is believed to be the largest number of petitioners for any candidate for any office in the state. The law requires only 400 signers to a petition.

Senator Weiss has been a member of the legislature continuously for the last ten years and has been

Jews of Chile Join World Congress

By Jewish Telegraphic Agency

SANTIAGO—A Chilean Jewish Congress meeting for the first time voted to affiliate with the World Jewish Congress, denounced Nazi terrorism and the Palestine Land Act, and launched a 2,000,000-peso campaign for overseas relief and Palestine upbuilding.

outstanding in his activities for liberal and social legislation. In 1935 and 1936 he was president pro tem of the Senate.

Pesach first Seder night—Monday, April 22.
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PIU BETA DELTA

Special
BLOOMINGTON—The chapter house once more settled into its usual routine activities as brothers returned to school from all parts of the state.

Spring on the campus brings out the R. O. T. C. unit for marching practice. Stanley Levy has maintained his lieutenant's standing, and Albert Kosnoff was promoted to the rank of corporal. Nathan Miller, playing with Paul Devine's campus band, has just completed an engagement at Barney Rapp's Supper Club in Cincinnati. During this engagement the band was on the air in a national hook-up at different times.

SIGMA ALPHA MU

Special
BLOOMINGTON—Once again within the week the chapter house at Bloomington will be deserted. All of the fratres and pledges are

migrating to Indianapolis to attend the Sigma Alpha Mu State dance.

Fratres Sol Blickman, Marv Snyder, and Leon Rosenberg were pledged to Phi Eta Sigma, freshman scholastic honorary, Tuesday night.

April 20 and 21, Sigma Zeta of Sigma Alpha Mu will play host to 100 Jewish high school seniors, who will come to Bloomington from cities throughout the middle west. The purpose of this occasion is to acquaint these men with Indiana University and what it offers to them. A full program has been planned starting with a University dance Friday night. Saturday morning the men will be taken on a tour of the I. U. campus. Saturday night the men will be entertained by a reception held at the Sigma Delta Tau Sorority. A stag and smoker will complete Saturday's program. Sunday afternoon the chapter will entertain the men with a banquet at the fraternity house.

Guests over the week end included Mrs. S. Black of New York City, who was visiting her son, Fra Richard Black.

Miss Jeanette Rappaport has returned after spending a week visiting in Louisville.

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Jewish Statues Make Arms

By Jewish Telegraphic Agency

PARIS—Decision to remove a statue of Moses opposite the famous Altneu synagogue in Prague and a plan to melt it down for war purposes, is reported by Der Neue Tag, Nazi organ in the Bohemia-Moravia Protectorate. The monument at City Hall to Rabbi Judah ben Bezalel Loewe, famous 16th century chief rabbi of Prague, will also be razed, the paper states. According to Jewish legend, Rabbi Loewe was a miracle worker who created the "Golem," out of clay, to save the Jews of Prague from being slaughtered in a pogrom.

Bess Robbins Kaufman To Seek Renomination

Mrs. Bess Robbins Kaufman, who practices law under her maiden name of Bess Robbins with offices at 604 Guaranty Building, has announced her candidacy for renomination as a member of the Indiana House of Representatives.

Mrs. Kaufman served in the 1933, 1937 and 1939 sessions of the Indiana Legislature. While a member of the Legislature, she has been assigned to important committees and has held committee chairmanships. At the completion of each session in which she has served, Mrs. Kaufman has received letters from the Governor of Indiana, the Democratic floor leader and other prominent Democratic leaders commending her upon her record. She has also received letters of thanks from the labor organizations.

Mrs. Kaufman has received a letter from Mr. Arnett of the Indiana State Chamber of Commerce and also the thanks of the Merchants Association and various business and professional women's groups for leading the fight against discriminatory legislation which would have caused thousands of needy women to lose their jobs.

Mrs. Kaufman is a graduate of Public School No. 6, Manual Training High School and received her Bachelor of Laws degree from Indiana Law School. Mrs. Kaufman has served as state legislative Chairman of the Indiana Federation of Business and Professional Women's Club, and is a member of the Indianapolis Bar Association, Lawyers Association of Indianapolis, Eastern Star, Hadassah, Jewish Home for the Aged, and other organizations. She resides at 816 East 57th street and is the wife of Joseph S. Kaufman, attorney, who is a member of the B'nai B'rith and Masonic Order.

STRICTLY CONFIDENTIAL

(Copyright, 1940, by Seven Arts Feature Syndicate)
By PHINEAS BIRON

NEWS FOR YOU

There's considerable indignation hereabouts concerning the new anti-Semitism in Spain, where, among other things, Jewish infants must be baptized before they can be officially registered, according to reports received. . . . But somehow you don't hear so much nowadays about the regulation, promulgated by a number of Latin American countries, that prospective Jewish immigrants must be baptized before they can receive their official entry permits. . . . Have you a little Gestapo agent in your home town? . . . Quite a few of them are scattered through these United States, having been sent here for the express purpose of causing trouble and disunion in the Union. . . . But the FBI is on their trail, we're happy to inform you. . . . Washington insiders insist that Austrian Minister Prochnik isn't anti-Nazi at all, as one might expect an official of a Nazi-devoured country to be, but is putting in a good bit of spade work in behalf of Hitler. . . . And that Fritz Thyssen, whose defection from Nazism has been receiving such wide publicity, is fostering this view of himself, as it helps him get information valuable to Badolf. . . .

HAVE YOU HEARD?

Dr. Chaim Weizmann will be back in this country in the month of May, to finish up what he started—something that cannot be done without him. . . . Dr. A. A. Roback of Harvard is working on a big history of Yiddish literature. . . . It will be published in English, of course. . . . If foreign correspondent H. R. Knickerbocker repeats the performance he gave at his Akron, Ohio, lecture recently he will lose many Jewish friends. . . . The gentleman knows what we mean. . . . In order to convince American audiences that there never was anything in those rumors linking her name with Hitler's, Pola Negri is pulling strings with a view to getting the role of the counters in the anti-Nazi picture "Escape" which is being made from the best-selling novel by "Ethel Vance."

ABOUT PEOPLE

Jacob Fishman, who celebrated his 62nd birthday this week, was called up for jury duty recently. . . . He tried to claim exemption on the grounds that the Jewish Morning Journal, where he writes

a daily column, cannot spare him but the Irish judge refused to see it that way. . . . "Your readers need a vacation," he told Fishman but with a smile—and agreed to postpone the columnist's turn till October. . . . Zelig Tygel, who has been executive secretary of the Federation of Polish Jews in America for longer than you or we can remember, is being eased out. . . . There's an interesting story in connection with this, but the telling of it will have to wait for a time. . . . Don't let the Hollywood columnists mislead you. . . . Shalom Asch's "The Nazarene" has not yet been bought for screen production. . . . Maurice Schwartz will be seen on the English stage next season as King Lear, a part he has studied for the last three years. . . . Our prediction is that after "Forty Little Mothers" is released Eddie Cantor, its hero, will find himself America's favorite movie actor. . . .

PLAIN TALK By AL SEGAL

A NEW ANSWER

WITH Pesach coming on, I take up again a horrible fear that I have from time to time entertained at this season.

This fear has to do with the four questions that the youngest child asks at Seder: "Why is this night different from other nights?" and so on.

There will come a Pesach when some very precocious child will be asking these questions. The father will attempt to answer him in accordance with the Haggadah. He will give the long-winded rigamarole, what the bright son said and what the dumb one said, what this rabbi and that thinks about it, even ad nauseum.

Then, after the hours have passed and it's all over, the precocious child will ask, "Well, and you all through?"

"Yes, it's all over."

"But, father, you didn't answer my four questions. I couldn't make head or tail of what you were saying."

This, if it becomes known, will make a scandal in Jewish circles which has been accepting the Haggadah whole and handing it to the children as something that is good for them to take. I anticipate this precocious child by saying that something ought to be done about the Haggadah to make it palatable for the young.

(After all, Seder is a festival for the children and should be given them with the least possible pain.) THE dullness of the traditional Haggadah frequently spoils the Seder for the young. Even the Reform Haggadah is not a great improvement. It doesn't answer very clearly the four questions the youngest child asks. Nor does it offer satisfactory illumination for the adults.

The children come with bright eager faces to Seder but are let down right after the youngest has asked the questions. With what bright-eyed expectancy the questions are asked. Now, thinks the child, I'm going to hear something. The father adjusts his glasses, bends over the text and is off.

(Continued on page 6)

THIS AND THAT

By G. M. COHEN

INSIDE DOPE

It's no longer a secret that a certain state rabbi will be transferred before the year is out. The Hertz family of Muncie is related to the late Theodore Herzl. Louis Lipsky will be the principal speaker for the Ohio Valley Zionist Association convention here in May. Judge Joseph Sabbath of Chicago, he of divorce court fame, is an uncle of Mrs. Arthur Scheer of South Bend. Isadore E. Levine of La Porte is on the campaign committee for Glen R. Hillis, Republican aspirant for Governor of Indiana.

MEGILLAH

The Indianapolis Hebrew Congregation has been given the Purim Megillah which Rabbi Messing used for his personal study for the forty years during which he held the I. H. C. pulpit and for twenty-three years prior to that. The Megillah was used for the first time this Purim, and was the gift of Rabbi Messing's family.

NOTES

There may be some changes which have not been anticipated in the slate of a local organization when the voting time rolls around soon. Among new car drivers are Dr. Elliot Hirsch, who is sporting a Buick these days, and Sam Rose, whose new car is a Chrysler. Speaking at the dedication of the new Y. M. C. A. in Terre Haute, Will Hays, movie czar, quoted from the prophet Nehemiah. Mr. Hays said: "Let us arise and build" was the stirring challenge which the Jewish leader Nehemiah gave to his people as he gazed upon the ruined walls of ancient Jerusalem. "So they strengthened their hands for their work," says the biblical description of that Hebraic triumph of courage and persistence and industry.

SUNDAY MORNING

The Sunday morning attendance at Kirshbaum gym is a conglomeration of business interests, if there ever was one. There's always dentist Elliot Hirsch and Pepsi-Cola seller Gus Domont. Then there's lawyer Julius Salmon and suitmakers Shoolen and Eli Ettinger. Joe Bernstein, Mission Dry Orange, is usually on hand, as is embryo stockbroker Harold Ektman, policeman Sam Iszak and physician Dr. Sam Caplin. The fare is usually volleyball, with badminton and basketball vying with handball for general interest. Come around sometime Sunday morning, Norm Weisman says, if you want to stretch those old muscles.

UNUSUAL METHOD OF REQUEST

Rabbi David Jacobson, formerly assistant rabbi at the Indianapolis Hebrew Congregation, read a paper at the fourteenth annual convention of the Kallah of Texas Rabbis this week in Houston. The Post for some years now has sug-

Newcomers Invited
An invitation is extended to all German Jewish newcomers to attend the religious services at the Temple, 10th and Delaware streets, Friday evening, April 19. The congregation will act as host and the Sisterhood will be in charge of the social hour.

A. Z. A. To Initiate Sixteen This Sunday

Sixteen boys will be initiated into the local A. Z. A. chapter at a stag banquet this Sunday night at the Spencer Hotel. Nick Brazy, A. Z. A. district executive, will be the principal speaker for the evening. Also on the program is Bob Safur, winner of District No. 2 oratorical contest. Leo Klein is chairman of arrangements.

Bill Schwartz and his band have been chosen to play for the A. Z. A. sweetheart dance set for May 11 at the Spink Arms Hotel. Milton Strauss and Joe Rabin, co-chairmen of this affair, announced the following committees: Publicity, Bill Weinstein, chairman, Gerald Paul and Sanford Rothschild; program, Paul Draizar; tickets, Morris Jacobs, Julius Snyder, Abe Schuchman, Irving and Bill Berger, Harris Senter, Morris Mitchell and Bernard Levinsky; sweethearts, Leonard Larman and Geon Mordoh; dating, Marcus Goldman, Bernard Smulyan and Henry Podkin; flowers, Milton Tavel and Eugene Goldberg, and, decoration, Jack Kline and Stanley Herman.

Triangle Club Dance Set Saturday Night

Preparations for a gala affair having been completed, the Indianapolis Triangle Club is all set to swing, sway and lunch at its first semi-annual private dance Saturday night at Kirshbaum Center. Earl Breech and his ten-piece orchestra will provide the music for the affair which is limited to members only. Those in charge of arrangements are Joe Alpert, co-chairman of the program committee; Sam Klezmer, chairman of refreshments, and Seymour Pinkus, co-chairman on the program and housing committees.

gested that a State Rabbinical Association be formed in Indiana. Would Rabbi Jacobson write us about the Texas Kallah, telling about the work accomplished, and the general results of such meetings. Rabbi Jacobson, you will remember, is Associate Rabbi in San Antonio now.

Dies Tells Sisterhood Bill of Rights Is Not For Traitors To U. S.

By Jewish Telegraphic Agency

WASHINGTON — Rep. Martin Dies, in a speech before the sisterhood of Tifereth Israel Congregation, warned Americans not to follow in the way of Czecho-Slovakia, Austria and Poland and allow Nazi or Communist minorities to undermine the government of the United States.

Referring specifically to Pelley's Silver Shirts, the German-American Bund, Knights of the White Camellias, and the Communist Party, he said: "The founding fathers never intended the Bill of Rights to protect traitors to this country."

Using as his theme, "eternal vigilance is the price of liberty," Dies recalled that when the Nazis began their work in Germany they were regarded as a joke and Hitler as a madman. "This Republic," he said, "must find a way of dealing with the undemocratic minorities in our midst. We don't care if they're open and aboveboard, but they are only following the way of Hitler, preaching racial and religious hatred under the guise of patriotism."

Long Illness Fatal To Mrs. Jennie Falk

Mrs. Jennie Wile Falk, 75, died Tuesday, April 9, in Methodist Hospital following an illness of six months. She was a member of the Council of Jewish Women.

Survivors are two sons, Jack M. Falk of Indianapolis and Julius Falk of Kokomo; two daughters, Mrs. Arthur L. Simon and Mrs. S. Carroll Kahn, of Indianapolis; two sisters, Mrs. Edward Hesse and Mrs. Sidney Kaufman of Louisville, Ky.; six grandchildren, and two great grandchildren.

Funeral arrangements were made by the Aaron-Ruben Funeral Home, with burial at Mount Hope Cemetery in Peru.

SEND \$25,000 FOR HOME

By Jewish Telegraphic Agency

NEW YORK — A "Jerusalem luncheon" of the Women's League for Palestine, attended by 2,000 persons at the Hotel Astor, cabled \$25,000 to Palestine for construction of the league's third home for refugee and pioneer girls, cornerstone of which was laid at 6 p. m., Jerusalem time, with Menachem M. Ussishkin, Miss Henrietta Szold, David Ben Gurion, Pinchas Rutenberg and other notables scheduled to participate.

JUNIOR COUNCIL TO ELECT
Edna Weissman, chairman of the nominating committee will present the slate of new Junior Council officers for the year 1940-41 at a meeting arranged for 2:30 p. m., Sunday, April 14, at Kirshbaum Center.

MARK SAVESKY DIES

Special
MARION—Mark Savesky of Marion was found dead at his home here yesterday. Survivors are his wife, Mrs. Jean Savesky, daughter Betty and son Jerome. Burial was Wednesday in Wabash, Ind.

WOLF FUR CO. OPENS

Opening of the Wolf Fur Company's modern fur store at 2804 Central avenue, was announced this week. The store will specialize in general retail fur business and fur re-styling, repairing, cleaning and storing.

Col. Roscoe Turner To Address Scouts

Boy Scouts of Troop 50 will have as their guest speaker Tuesday evening, Col. Roscoe Turner, noted aviator. The troop has invited Cub Pack 33, all troops of the Dixie District and Beth El and Kirshbaum Troops. John Efroymson, chairman of the Troop Committee is in charge of the arrangements. The meeting will be held in the Communal Building gymnasium.

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LADY ATTENDANT



The WOMEN'S Page



Dr. and Mrs. B. M. Gundelfinger have moved to 3525 N. Pennsylvania St.

The annual Passover Sedar for the Indianapolis Hebrew Congregation will take place at 7 p. m., Tuesday, April 23, at the Broadmoor Country Club. For reservations call Mrs. Louis Trinz, chairman, Broadway 1942.

Former City Girl, Lafayette Boy Are Engaged

Mr. and Mrs. J. Shapiro of New York City, formerly of Indianapolis, announce the engagement of their daughter, Ruth Lee to Charles Slesser, son of Mr. and Mrs. Karl Slesser of Lafayette, Indiana.

Marvin Krueger Weds Chicago Girl

SOUTH BEND.—Miss Leah Greenfield of Chicago, and Marvin Krueger, a son of Mr. and Mrs. Ben Horowitz of this city, were married Sunday afternoon in the Belmont Hotel in Chicago in a nuptial ceremony read by Rabbi A. Berbaum of Chicago. Mr. and Mrs. Irving Garnitz of this city were attendants. They will reside in Michigan City, Ind. Mr. Krueger attended the University of Michigan at Ann Arbor and the University of Notre Dame here.

Mr. and Mrs. Sidney Weinstein entertained at a party on Tuesday evening, April 9, in honor of their twenty-first wedding anniversary.

Mrs. Richard Lewis left for Philadelphia, Pa., where she will spend a few weeks with her family.

Mrs. Isaac Born is making a lecture tour through Indiana for the Cancer Control Society. She will spend some time with her mother, Mrs. Matilda Weil in Rockport and will be back home Saturday.

Indianapolis Date Clearance Bureau

Saturday, April 13
6:30 p. m.—S. A. M. State Dinner, Dance—Antlers.

Sunday, April 14
2:30 p. m.—Junior Council Meeting—Kirshbaum.
A. Z. A. Stag Banquet.
8:00 p. m.—Beth-El Gold Band Meeting—Beth-El.

Monday, April 15
2:00 p. m.—Gemeles Chessad Meeting—Talmud Torah Building.
8:15 p. m.—Jewish Cultural Forum—Dr. Lee Levinger—Kirshbaum.

Wednesday, April 17
Annual Hadassah Institute Day
8:00 p. m.—Phi Delta Gamma Fraternity Card Party—Washington Hotel.
8:15 p. m.—Beth-El Men's Club Meeting—Beth-El Temple.

Thursday, April 18
6:00 p. m.—T. Y. P. S. Supper Meeting—Temple

Thursday, April 25
6:00 p. m.—Young Judea Third Seder—Beth-El.

Saturday, May 4
Beta Nu Dinner Dance.
Lambda Nu Fraternity Dance.

Saturday, May 11
A. Z. A. Sweetheart Dance

Sunday, May 19
Young Judea Carnival.

BIRTHS

Mr. and Mrs. Daniel Geller announced the birth of a daughter, Thursday, April 4, at St. Vincent's Hospital.

Mr. and Mrs. Meis of Danville, Ill., announce the birth of a son. Mrs. Meis is the former Miss Alma Lyons of Indianapolis.

The last meeting of the Juno Club was held on Monday, April 8, at the home of Mrs. D. Borinsky. Ann Cohen was admitted as a new member. Mah Jong was played and refreshments served after the meeting.

Mrs. Milton Sternberger has returned from San Antonio, Texas, where she was called by the illness of her mother.

Mr. and Mrs. H. L. Summerfield and sons are now living at 3540 N. Pennsylvania.

Mrs. Sarah Meyer, aunt of Mr. Morris Dee, has returned to Chicago after a short visit with the family.

Miss Hazel Cadden has returned to Terre Haute after spending ten days with her cousin Mrs. Morris Feuerlicht.

Mrs. Harry Coleman has returned to Louisville after spending two weeks with Mr. and Mrs. Jack Isaacs.

Mrs. Samuel Hahn has returned from a two weeks visit with her daughter, Mrs. Sidney Milch and his parents, Mr. and Mrs. William family in Racine, Wis. Mrs. Lloyd Landecker and Miss Claire Selig of Chicago drove to Racine to spend a day with Mrs. Hahn.

ENGAGEMENT ANNOUNCED

SOUTH BEND, Ind.—Announcement is made here of the engagement of Miss Marlene Zoss, daughter of Mr. and Mrs. Harry Zoss, and Harry Dermer of South Bend, formerly a resident of Chicago. The date for the wedding has not yet been made public.

Miss Barbara Jacobs of Terre Haute spent last week with Miss Ruth Adele Levin.

Mrs. Elias Berkowitz and Mrs. Harry Levin of Terre Haute were guests at the luncheon-meeting of the Woman's Press Club at the Columbia Club on Tuesday, April 2.

Miss Diana Cohen has returned to the University of Illinois after spending her spring vacation with her parents Mr. and Mrs. Melville S. Cohen.

Mr. and Mrs. Harry Schechter and sons spent last week in Chicago.

"The Brothers Ashkenazi" will be reviewed by Miss Sylvia Fishbein for the T. Y. P. L. Fiction Group, which will meet Thursday, April 18, at the home of Miss Amelia Gellman, 3128 Park Ave.

Mr. and Mrs. Bert Sicanoff will spend the week-end in Fort Wayne and Detroit, Mich., visiting relatives.

Jacob Julian, a sophomore at Yale spent his spring vacation with his parents, Mr. and Mrs. William Julian. Mrs. Julian will leave this week for a several weeks stay with her daughters in Trenton, N. J., and Northampton, Mass.

400 TO ATTEND

(Continued from page 1)

Herman Dieter, Albert Wisch, Irving Glazer, Milton Bleidan, Melvin Smith, Joe Tuchman, Doovid Barskin, Marvin Sablosky, Edward Seigal, Phil Trockman, Bob Goldstein, Donald Dann, Dick Black, Wilson Gittleman, Whitney Greenberg, Jud Frommer, Bob Glogas, Mary Smith, Howie Levin, Sheldon Wagner, Sol Blickman, Ben May, Sam New, Arnold Marks, Joe Barrett, Ben Richter, Bob Nerenberg, Mose Gross, Sherman Weinstein, Al William, Arnold Shaiken, Morton Goldberg, Sam Turnow, Arnold Schneider.

Sigma Eta chapter at Purdue will be represented by Richard Brick, George Brick, Harry Caesar, Irv Dagan, Morton Davidoff, William Dubroff, C. E. Friedman, Herb Fuente, Russ Glasser, Norm Goldstein, Hy Goldstein, Irv Greenberg, Sam Katz, Ed Katzenberg, Issy Kolber, S. A. Krakower, H. E. Krashan, Henry Leshner, A. Lomar, Jim Mann, Morton Marks, Dave Nassau, George Nothman, Ted Novey, Irv Raphael, Stan Resnick, Henry Schildmeier, Jim Bach, George Van Biema, Myron Bolotin, Ray Hyman and Robert Glazer.

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Uncensored Open Letters

CORDELL HULL

You sure are having plenty of trouble with diplomats who refuse to be diplomatic. . . . Take, for example, the United States minister to one of the Baltic nations. . . . Who not long ago made an anti-Semitic address in an American city. . . . The last of which has by no means yet been heard.

JULIEN BRYAN

Your book "Siege" (Doubleday Doran, \$2.75) has a wallop that Hitler will never forget. . . . We are telling all our friends to read this pictorial record of Nazism finding its Lebensraum in Poland. . . . It's a record of savage destruction that the Hitler-Goebbels lie machine will never be able to laugh off, lie off or live down. . . . (Bryan was the only photographer in Warsaw throughout the entire siege. . . . One of the first and most eloquent pictures in his book shows two stoop-shouldered, kaftanned, bearded Jews digging trenches in what appears to be a Warsaw park. . . . Introduction and captions in "Siege" are written by Maurice Hindus.)

VLADIMIR JOBOTINSKY

Hear you have postponed your trip to South America. . . . Things are going so well here that you have decided to remain at least until June.

ENRICO LOMBROSO

Congratulations on the birth of your daughter, Patricia. . . . Who, we are told, is the first baby born to recent Italian Jewish emigres here. . . . (Enrico, novelist and playwright, is the nephew of the late famous criminologist Cesare Lombroso. . . . His wife is Valentina Algranati, sculptor, who several years ago won first prize awarded by the British Academy of Fine Arts.)

POTENTIAL BORROWERS

Baron Rothschild, the famous banker, when asked by an acquaintance for a loan is said to have replied: "I can't lend you the money, but I will walk arm in arm with you across the exchange and that will get you all the credit you need."

WISH-MASH

King Victor Emanuel recently issued a Royal Amnesty decree, on the occasion of the birth of his granddaughter. Jews were specifically excepted from the amnesty for the first time in Italian history. . . . Speaking of nomenclature, a girl named Minna Hebrew was recently married in a Presbyterian church in Oakland, Cal. . . . The Hebrew University in Jerusalem notes an increase in the number of Arab visitors, singly and in groups. . . . Joseph C. Hyman, executive vice chairman of the J. D. C., is on a twelve-day coast-to-coast plane tour for the U. J. A. Fourteen cities are on his itinerary of one-night stands. . . . Moshe Smilansky, visiting Palestine farm leader, is meeting people, some of them relatives, whom he hasn't seen in forty or fifty years. . . . The reason for that broad smile on Mendel (J. N. F.) Fisher's face these days is that his son has fully recovered from a serious relapse of his recent illness. . . . Dr. Abrahamson, head of the Jewish Occupational Council of the Conference on Jewish Relations, is returning to his economics post at Bowdoin College. . . . Interior Secretary Ickes is getting the Jewish Forum medal this year. . . . Second Avenue's Cafe Royal had an interesting visitor the other afternoon in the person of Paul Robeson, the famous singer. . . . Aged gag recently resurrected by a metropolitan columnist: Cohen—"Hitler is his own worst enemy." Goldberg—"Not while I'm alive."

PLAIN TALK

(Continued from Page 4)

the long recital which leaves the children wondering what it's all about.

It is as if they had asked him to tell them the story of Snow White and he was giving it to them in a language unintelligible and with the accents of an incantation.

Soon the children begin to squirm, the eager brightness falls from their faces, eventually the service puts them to sleep.

When given in Hebrew, as is most frequently done, the meaning of the Haggadah is entirely lost to the young; when given in the English translation (it is generally very poor) the traditional Haggadah leaves only dull confusion. The Reform Haggadah which is in English, of course, is not a great deal more responsive to the child's questions.

The dull hours crawl stupidly away and the hearts of the children leap with joy when the father

tention to me at all.

Plainly their minds were straying from my holy presence. Probably they were off on bicycle rides, or they were thinking, isn't he ever going to get through? He's got his nerve spoiling this party for us.

I couldn't blame them.

As this year's Pesach approached my conscience was troubled to think that soon I would be spoiling another Seder. Children would be present and I would incur their displeasure by making them take something they didn't want—like making them take castor or cod liver oil.

I don't mind what readers of this column may think about me but I should feel condemned if any child had no use for me. Yes, I thought, I must give them a palatable Haggadah, one they can understand, that will answer the four questions, that will not give them a pain, that will not finally put them to sleep.

So this year we will have a home-made Haggadah in our house. The best thing in it is that the children themselves will have a part in it. When the youngest has asked the four questions he will be plainly answered by a dramatized account of the slavery in Egypt and of the happy deliverance.

Everybody at the table will be an actor in the drama. There will be no rehearsing, for a script of the story will be in everybody's hand. One will be God, another Moses, another Pharaoh and so on. There will be a little girl named Nell, a Jewish slave child, afflicted under the burdens of slavery. (The slave child is called Nell because that happens to be the name of one of the little girls at the Seder. She will read the part of the slave child.)

A narrator will tie all the parts together. Moses, addressing Pharaoh in behalf of the children of Israel, will sing "Let My People Go" from "The Green Pastures."

Oh, may the ghosts of all my pious ancestors forgive me for departing so far from tradition, but, really Seder must be saved for the children. This seems to me to be more important than pleasing the ghosts of ancestors.

Yet I shall not entirely abandon the old Haggadah. After the dramatized version of Pharaoh, Moses and the children of Israel has been given I shall conform by reading some of the praises to God in the old Haggadah.

And if any of those kids falls asleep over my Haggadah what a spanking he will get. In fact, I don't think any of them will have time to fall asleep for they will all be busy being actors in the drama of Israel coming to deliverance after all the pain.

In conclusion the narrator says: "There have been many other times when Israel has been persecuted but he has always come out of it. He always has! Yes, he has always come out of it and here we are all together celebrating."

DAVID KLOR

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Our Film Folk of HOLLYWOOD

By HELEN ZIGMOND

HOLLYWOOD—The Nazis will have a new name for their proscribed list when Frank Morgan appears as the Jewish professor in "The Mortal Storm." Apropos of that film, Hedda Hopper, the lady who thought Leni Riefenstahl "perfectly chahming," says, "I don't think a Hymn of Hate should appear on our screen." Rather hymns than battle songs, Hedda.

Another more analytical reporter observes that although the Germans' lives are unenlivened by their restricted screen-fare, they have one thing to be thankful for—the women can go into mourning without losing any points from their clothing ration cards. And he further remarks that if it is true the nazis are transforming coal into dairy products, he would relish a newsreel of Goering milking a coal mine!

At last a nibble! And the nibbler is David (by no means gone with the wind) Selznick, who is offering \$50,000 plus a percentage of the profits for "The Nazarene." But Asch is holding out for \$100,000 outright. At present Selznick is the highest and most likely bidder . . . he plans another mammoth production.

Speaking of "GWTW," the cinematography class at University of Southern California is required to see the picture as part of the course. Following suit, other colleges might install courses in "GWTW" which would lead to the degree of D. S.!

Eddie Cantor, having shipped four of his daughters directly to New York, stopped off in Chicago to give a party for forty little orphans—all boys!

Last week they said "she was so full of life, you couldn't keep her down" . . . so they brought her home from the hospital. This week the "Mama from Hollywood" is gone—Erna Schildkraut is gone to meet "Papa." It seems incredible that those sparkling brown eyes are dimmed

(Continued on page 8)

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The Jewish Post

A Journal for Indiana Jewry

Published every Friday by The Jewish Post. Editorial and circulation office, 524 E. of P. Bldg., Indianapolis, Ind. For advertising rates, apply at the office. Entered as second class matter at the post office at Indianapolis, Ind., under the act of March 3, 1879. Printed by the Mail Printing Co., 314 East Market Street, Indianapolis, Ind.

G. M. COHEN—Publisher

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Telephone LI neoln 3403-3404.

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FRIDAY, APRIL 12, 1940

HEBREW CALENDAR

Passover.....April 23-30
Shevuoth.....June 12, 13
Chamisho Osor B'Shevath...Jan. 25
Lag B'Omer.....May 26
First Day of Shevuoth.....June 12
Tisha B'Ab.....Aug. 18
Rosh Hashonah.....Oct. 3, 4
Yom Kippur.....Oct. 12

Editor's Chair:

I promised to tell you about our answer to those organizations and groups who won't believe The Post is fair to them. Of course, it's really no answer, but it works. Whenever somebody threatens us, or tries to tell us how to run our paper, on the very next occasion we give them the largest possible "spread" we can. Often we even write an editorial about their group. In fact, there must have been times when you've wondered why we gave such and such a meeting so much space, or wrote an editorial about such and such a group.

Well, that's the answer. We go out of our way to be especially kind and cooperative to everybody that tears into us. And the funny thing about the whole situation is that it works. Either our detractors feel remorseful, or either they feel so elated, that in any event, they become mollified.

Then, too, I pick up the paper, and see a banner headline about the Anshei Gibor Society, and I begin to think now here's a group of importance. I become a victim of my own propaganda, and from then on, I probably give them a good "break" on space and position.

The Passover edition of The Post will be out next week. Although it is not the largest issue The Post has ever published, it's our finest, we believe. Then, too, it's the largest Passover issue we've ever put out. We recommend the feature story about Ben Blumberg of Terre Haute, and the survey of vocational choices of Indiana University's Jewish students. And there's one other article, which we believe will find an avid reading public. Really, we're bragging in advance, but we hope you'll forgive us. Also, the B. B. Rowe who secured the interview with Mr. Blumberg was formerly managing editor of The Post, and since has become a free lance writer for national magazines.

Hadassah Plans

Rummage Sale

Plans are being completed for the Hadassah rummage sale. All members of Hadassah will be called on to contribute what they can in the way of clothing, furniture, dishes, and have been asked to have their bundles ready to be picked up the early part of next week.

Proceeds of the sale will be devoted to Infant Welfare.

Editorial Page

Pesach Dilemma of Local Business Men

HOW to observe Passover is going to present a difficult problem to Indianapolis business men this year. For the first time in many years, no kosher Passover meals will be available in the downtown area. The observant Jew will be faced with the prospect of going home for lunch, bring-

ing his lunch to his office, factory or workshop, or else forgetting the dietary laws.

Perhaps some enterprising refugees can provide these meals in a central location. The business men are accustomed to paying higher prices for Passover meals, and certainly a profit could be realized.

Pressure—And Not Too Gentle

WHEN AFTER months of conferences between the United Jewish Appeal and the O. R. T. for inclusion of the latter in the joint drive; when after the Council of Jewish Welfare Funds recommended that the O. R. T. be included in the U. J. A.; when after the Jewish Labor Committee criticized the U. J. A. for refusal to include the O. R. T. in its annual drive, still the U. J. A. re-

fused, their reasons must have been sufficient and monumental.

But when the O. R. T., under the aegis of George Backer, fired the opening guns in a drive which seemed to be about to dwarf the U. J. A.'s appeal, then announcement was made that in New York the U. J. A. and the O. R. T. drives would be combined.

McWhirter Jeopardizes Republican's Chances

BEHIND the failure of the Republican State Committee to take action against Felix McWhirter, even after John D. Hamilton of the Republican National Committee hastened to disassociate himself from any remarks made by the Indiana political leader, must be some purposeful plan. Undoubtedly Republican leaders know that McWhirter's remarks before the Dies Committee and his staunch support of that self-acknowledged

bias spreader, James Campbell, would if allowed to pursue their admitted end violate the guarantees of the Bill of Rights of the United States Constitution.

But now an election in which political leaders are called to account is in the offing. Is the Republican State Committee willing to jeopardize its chances in the coming election by the tacit endorsement of Felix McWhirter and his admitted policies?

Calling for Reservations on Saturday

THE practice of engaging telephone committees to arouse interest or attendance in meetings or banquets has a place in community life, but why must this telephoning be done on Saturday?

Even if the leaders of our so-called Jewish organizations are not aware of it, they ought to realize that there are observant Jews who will not answer the telephone on Saturday. To these people, a call from a non-Jew is understandable, but that such a call should come from a local Jewish group is an insult.

But that is not the point. Jewish organizations must know that Saturday is the Jewish Sabbath. If they do not care to honor this day, they at least can have the graciousness to respect others who do honor the day. It is not a religious matter at all, but surely one of propriety and common decency.

The same organization has committed the same transgression twice. How can we expect non-Jews to respect our religion if we don't respect it ourselves?

Current Comment

Jewish War Vets Praised for "A. Cohen, American," Incident by The Jewish Ledger and Dr. Samuel Margoshes—On many occasions we have found items in the writings of Dr. Samuel Margoshes, the editor of "The Day," the great Yiddish daily in New York, with which we did not agree, and often have we expressed our disagreement. All the more are we pleased, therefore, to be able to refer to something written by Dr. Margoshes with approval. In a recent column in his newspaper, he reported that while traveling in a New York subway, he picked up a card which looked suspiciously like a piece of anti-Semitic literature. It was poorly printed on poor paper, and looked like the characteristic anti-Semitic throw-away. However, he picked it up and read it, and this is what he read:

A. COHEN, AMERICAN

I am an American of the Jewish faith. My name is Abraham Cohen, which is as American as Murphy, Salvatore, Brzezowski or Schmaltz.

I am opposed to Communism and Fascism.

I have as much legal and moral right to live here, and to enter upon and advance in a trade, business or profession as any one of the Catholic, Protestant or Mohammedan faith, as much right as an American whose parents or grandparents were born in Ireland, England, Poland, France, Germany or Italy. (More than the last two, possibly, as so many of them pledge first allegiance to Hitler or Mussolini instead of to America—whereas I have but one possible allegiance.)

If any other Jew becomes a swindler, thug or Communist, it is no special concern of mine—except that, as an American, I do not like to see any other American do these things.

I do not feel personally responsible for the individual acts of any other persons of my faith—any more than do the Italians for Capone, Musica or Petrillo; the Germans for Hauptmann.

I intend to go along exercising the right, privileges and responsibilities of an American. I do not have to ask anybody's permission, nor must I apologize for anything. And if anyone tries to stop me, I'll fight him!

ABRAHAM COHEN.

The Jewish War Veterans acknowledged themselves as sponsors of this letter.

He added, then, something which is significant. We quote:

"The Jewish War Veterans are to be congratulated on their new device of fighting anti-Semitism in the United States. Until now the literature produced by Jewish organizations interested in combatting anti-Semitism has been too highbrow and hardly accessible to the masses of the people. Books or even learned pamphlets can hardly be expected to be read by the average American. Surely they are not intellectual fare for the subway voyager. The anti-Semites understood this and that is why they fought us mainly with throw-aways that one can read as he runs or as the subway runs. The Jewish War Veterans realized the efficiency as well as the wide appeal of the throw-away which represents the Jewish side. They have not only printed such throw-aways, but they have them distributed in the subways. The next thing to do is to have cards and throw-aways put into letter-boxes all over the city. When this is done we shall have made the first step to beat the anti-Semites at their own game of mass propaganda.

"What I like particularly about the War Veterans' circular in the subways is its proud tone. It is A. Cohen, American, speaking for himself and his kind, not A. Sullivan, speaking patronizingly or beseechingly in behalf of the Jews. A. Cohen, American, uses no disguise. He is what he is and says what he thinks. I like him for it."

Freedom of the P

(Continued from Page

bility of launching a move to erect a statue to Dr. Isachar as the result of an article in a recent issue of The Jewish Monthly.

Your editorial states that there are many Jews prominent in American history who are far more than Zacharie. No one will quarrel with that, since it is of course true. But it has nothing to do with the wish of chiropodists to honor Dr. Isachar. The association of American chiropodists is not a Jewish organization; American Jewry is not contemplating erecting this statue, nor is any other Jewish organization thinking of doing so.

Jewish body were to propose a thing, your editorial would be entirely just and reasonable.

But to say that the move to a statue to the memory of Lincoln's Jewish chiropodist "ridiculous and wholly unnecessary" is to miss the entire point of the projected move. Dr. Isachar was the chiropodist of Abraham Lincoln, and as such a present-day American chiropodist feel that he has done his part to shed luster upon the profession of chiropody as a whole. If we want to erect a monument to it is their business, and not ours. The fact that he was a Jew is purely accidental, something in which we Jews take whatever pride we can take according to our nature. The fact that there were greater Jews, in American history, has nothing to do with the case.

I hope you will publish this letter so as to clear up the misunderstanding which I am sure your editorial will create.

Yours sincerely,
EDWARD E. GRUBER
Managing Editor

Another Surprise

To the editor:

My good friend Mr. B. who carries a classified ad in your Jewish Post tells me he has received some splendid results from your sheet.

Because of this, I am going to use your classified column for several weeks.

Bill me once a month. Send a checking copy each week it appears. Put me under the name of Pointing and Caulking pair.

Sincerely,
C. R. SHAFFER, M.
Shaffer Pointing Co.,
Indianapolis.

OUR FILM FOLK

(Continued from page 2)

... that the bubbling laughter stilled. So the curtain falls. Erna and Rudolph... they joyed an idyllic life, tasted love and fortune, made an important contribution to the theater, left a son who carries on the tradition.

Snoopers' Scrap-Bag: Since Jolson gave up his California domicile, the town of Encino is out a mayor. The Kent T. expect a third heir in June. "Cavalcade of Awards," covering the subject 1927 to date, should be a masterpiece. When Gary Cooper fails to appear for the honor of being printed in the forecourt of a man's Chinese, Sid Grauman's emnly dedicated the cement to his mother.

THE JEWISH POST



PASSOVER EDITION

Entered as second-class matter at the post office
at Indianapolis under the act of March 3, 1879.

INDIANAPOLIS

April 19, 1940

INDIANA



The Democratic Party is proud to point to its great record of tolerance and its untiring efforts for humanity. To that end we will continue to fight that good government may at all times be available to the people of our State and Nation.

FRED F. BAYS, Democratic State Chairman.

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Passover Greetings

Hazel E. McCollum

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Holiday Greetings

PAUL R. BROWN

Republican For
COUNTY SURVEYOR

At This Season of the Year,
I Am Happy to Take This
Opportunity to Extend
Heartiest
PASSOVER GREETINGS
To my Jewish Friends.



HENRY SCHRICKER
Lieutenant-Governor

Vol. 8
No. 45

THE JEWISH POST

April 19,
1940

Published every Friday by The Jewish Post. Editorial and circulation office, 524 K. of P. Building, Indianapolis, Ind. For advertising rates, apply at the office. Entered as second-class matter at the post office at Indianapolis, Ind., under the act of March 3, 1879. Printed by the Mail Printing Co., 314 East Market Street, Indianapolis, Ind.

G. M. COHEN—Publisher

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Suggestions For Coming Elections

WITH ELECTION time drawing near for most Jewish organizations, some thought might be given to adding more democracy to the annual procedure. Although there might be nothing undemocratic about the stereotyped arrangement where the nominating committee reports a slate and some member of the audience moves that one vote be cast for the entire group and that nominations be closed, or any other of the many variants of the same procedure, there certainly are none of the features which sets apart this arrangement from anything one wishes to call it—dictatorship, autocracy and in some cases plutocracy.

In every constitution where there is stipulated a nominating committee, there should be included a clause which makes it mandatory for that committee to bring in at least two choices for every office. In every constitution where there is stipulated that nominations other than that brought in by the nominating committee must be made in writing such and such a time before the election, that arrangement should be changed to permit nominations from the floor.

If the objection to two slates is that ill-feeling is caused by heated elections, then this paper would suggest that three slates be brought in so that more heat can be generated. What is an election if it is not a selective process, and how can there be selection if there is not at least two persons to choose from?

Bring the elections back to the place they deserve, back to the membership, and tear them away from any ruling hierarchy.

Prayer Still Unfulfilled

IF YOU LIVED in Palestine this Passover under the benign rule of the Empire which is prepared to renounce the mandate and which has already scuttled the Balfour Declaration, would you recite the Haggadah line, "Hashonah haboah berushalyim"? For, after all, in repeating the wish year after year, Jews have meant not merely a temporary visit to a Jerusalem in the hands of another but a repatriation to the Jerusalem of the Jews. So even if you resided in Jerusalem, would you consider the age-old wish fulfilled, or would you continue to recite the prayer, in the hopes that soon your home would really be the Jewish home and the prayer in its full content answered for once and all.

No Moses In Weizmann or Kaufmann

If something we haven't got is more precious than that which we have, then certainly Passover's lesson of freedom should strike a responsive chord in Jews in almost any land on the face of the earth. Jews might take heart from Passover's lesson but definitely there doesn't seem to be much of a vestigial remnant of Moses in a Chaim Weizmann or an Edgar Kaufmann.

Best Wishes For a Happy Passover
To Our Jewish Friends and Customers

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Delivered to Your Door Daily

"NONE BETTER"

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Passover Greetings

John S. Newhouse

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for Re-election
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REPUBLICAN
STATE REPRESENTATIVE
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Passover Greetings

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**Seeks Office of
Representative on
Republican Ticket**



CORNELIUS WEAVER

Mr. Weaver, now a practicing attorney with offices in the Lemcke Building, was known to South Side people first, years ago, when working as an insurance man for Arthur Meroff. He is a Republican and favors revision of the gross income tax law and other civic reforms, is 45 years old and has eleven children.



Senator Jacob Weiss

Respectfully Submits

HIS RECORD:

- Ten years of legislative experience.
- President Pro Tem 1935.
- Parliamentarian of the 1933 Repeal Convention.
- Sponsored Moratorium on Delinquent Property Sale; Reduced Interest Rate and Penalties and Provided Installment on Taxes.
- Gave Unselfishly of His Services for Civic and Communal Causes.

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- Liberalize Old Age Pensions and Social Security.
- Reduction of All Taxes.

RENOMINATE

Jacob Weiss

State Senator

at the

DEMOCRATIC PRIMARY

May 7, 1940

—Paid Political Adv.

Beth El Passover Services Given

Special Passover services will be held at Beth El Monday evening, April 22, at sundown; Tuesday morning, April 23; Tuesday evening at sundown, and Wednesday morning.

Several innovations in the Passover service have been planned. The services will be finished by 10:30 a. m., so that the women, children and even the business people will be able to attend. The sermon will begin at about 9:15 on the first and second mornings of Pesach.

On the first morning, Alfred Dobrowitz, member of Beth El's Junior Congregation, will speak on "Passover, Yesterday and Today." Rabbi Charry will speak briefly on "Our Pesach Heritage." On the second morning, Rabbi Charry will speak on "Is Freedom Possible Today?" In addition there will be Pesach songs by the congregation and the cantor. The traditional service will be led by Cantor Glass.

Monday evening members will celebrate the first Seder at home. On Tuesday evening, in accordance with established tradition, Beth El will conduct a second Seder at the Temple. All who wish to attend are asked to make their reservations early.

The last days of Passover will be on Monday and Tuesday mornings, April 29 and 30.

Yizkor services will take place Tuesday morning, April 30.

Messrs. Harry and Edward Kahn will return from Hollywood, Fla., the latter part of the month.

* * *

Mrs. Jacob Mueller has joined Mr. Mueller in New York after several days in Washington, D. C.

JACOB ECKTMAN

Funeral services for Jacob Ecktmann, 47, 2351 North Delaware, who died Sunday at the Methodist Hospital after a long illness, were held in the Aaron-Ruben Funeral Home with Rabbi Elias Charry officiating. Burial was in Shara Tefila cemetery. Surviving are his wife, Rose; a daughter, Sylvia; two sons, Harold and Joseph, all of Indianapolis, and two sisters, Mrs. Julius Tuttleman, of Philadelphia, and Mrs. Sam Nisenbaum, Indianapolis.

MORRIS BERGER

Morris Berger, 71, formerly of Indianapolis, died last Saturday in his home in Los Angeles. Surviving are two sons, Henry A. Berger and Jack Berger of Indianapolis; a daughter, Mrs. Morris Klein, of Indianapolis, and another daughter, Mrs. Pearl Weingarlen, of Los Angeles. Burial was in Los Angeles.

Thompson-Fineberg

The engagement of Miss Jane Thompson to Milton J. Fineberg was announced this week. Many affairs are being given in honor of the prominent couple. The wedding will take place next month.

Leff-Simon

Mr. and Mrs. Morris Leff announce the engagement of their daughter Belle to Israel Simon, son of Mrs. Elizabeth Simon.

Judaism and Freedom Is Goldblatt's Topic

"Judaism and Freedom" will be the subject of Rabbi Maurice Goldblatt's Passover sermon at services at 8 p. m., this Friday.

The German newcomers of the community will be guests of the congregation. Members of the Sisterhood will be in charge of the social hour after services.

Terre Haute Council Dance Set May 5

SPECIAL
TERRE HAUTE—The Junior Council has arranged a cabaret dance at the Phoenix Country Club for Sunday, May 5, it was announced this week. The affair is open to the public.

A program by members of the Junior Council has been planned, and music will be provided by a well known orchestra. Admission, including refreshments, will cost \$1 per couple. The affair will begin at 9 p. m.

Mr. and Mrs. Henry Kobin and children are home after a four-month stay in Florida.

Mrs. Phil Efroymsen and Mrs. I. Solomon have returned from a week's attendance at the opera in Cleveland.

Mr. and Mrs. Benjamin Cohen have returned from several days' stay in Chicago.

Mrs. Wilfred Borinstein is back from Florida, where she was the guest of Mr. and Mrs. Ferd Meyer.

Mrs. Jack Goodman addressed the Cincinnati Hadassah last week.

Miss Dorothy Braun will drive to Chicago with friends over the week-end.

LEGAL NOTICE OF PUBLIC HEARING

Public Service Commission Docket No. 933-A-5.

Application of Yankee Coach Lines, Inc., Indianapolis, for a certificate to operate motor vehicles as a common carrier of passengers, newspapers and parcels, intrastate, between Hammond and Gary over city streets and Highway 20, between Gary and East Gary over city streets and county roads, between Hobart and Valparaiso over Highways 51, 330, 39, return over above routes, and serving all intermediate points on above routes.

Notice is hereby given that the Public Service Commission will conduct public hearing in this cause in Rooms of Commission, 401 Statehouse, Indianapolis, Ind., 9 a. m., Wednesday, May 1, 1940.

Public participation is requested.
PUBLIC SERVICE COMMISSION.
By James D. Collins, Examiner.
Indianapolis, Ind., April 16, 1940.

LEGAL NOTICE OF PUBLIC HEARING

Public Service Commission Docket No. 1684-A-1.

Application of A. B. Guernsey, Chesterton, for a certificate to operate motor vehicles as a common carrier, intrastate, over all federal, state and county highways in Porter, La Porte and Lake Counties for transportation of such commodities as usually and ordinarily transported by dump truck.

Notice is hereby given that the Public Service Commission will conduct public hearing in this cause in Rooms of Commission, 401 Statehouse, Indianapolis, Ind., 9 a. m., Tuesday, April 30, 1940.

Public participation is requested.
PUBLIC SERVICE COMMISSION.
By James D. Collins, Examiner.
Indianapolis, Ind., April 16, 1940.

LEGAL NOTICE OF PUBLIC HEARING

Public Service Commission Docket No. 91-A-2.

In the matter of the joint petition of Elwood Vernon and N. S. Davidson for approval of the sale and transfer of certificate, No. 1032-A-1, from Elwood Vernon to N. S. Davidson.

Notice is hereby given that the Public Service Commission will conduct public hearing in this cause in Rooms of Commission, 401 Statehouse, Indianapolis, Ind., 9 a. m., Wednesday, May 1, 1940.

Public participation is requested.
PUBLIC SERVICE COMMISSION.
By James D. Collins, Examiner.
Indianapolis, Ind., April 16, 1940.

LEGAL NOTICE OF PUBLIC HEARING

Public Service Commission Docket No. 1676-A-1.

Application of Piqua Transfer & Storage Company, Piqua, Ohio, for a certificate to operate motor vehicles as a common carrier of property, interstate, over all federal, state and county highways in that part of Indiana on and east of a line from the Indiana-Michigan state line over Highways 31 and 31-W to the Indiana-Kentucky state line.

Notice is hereby given that the Public Service Commission will conduct public hearing in this cause in Rooms of Commission, 401 Statehouse, Indianapolis, Ind., 10 a. m., Monday, April 29, 1940.

Public participation is requested.
PUBLIC SERVICE COMMISSION.
By James L. Beatty, Director
Motor Vehicle Department.
Indianapolis, Ind., April 16, 1940.

LEGAL NOTICE OF PUBLIC HEARING

Public Service Commission Docket No. 1683-A-1.

Application of Red Top Trucking Co., Inc., Hammond, for a certificate to operate motor vehicles as a common carrier, interstate, over all federal, state and county highways for the transportation of all heavy machinery, equipment and construction material including, also, machinery, materials, supplies and equipment incidental to or used in or in connection with the discovery, development and production of natural gas and petroleum.

Notice is hereby given that the Public Service Commission will conduct public hearing in this cause in Rooms of Commission, 401 Statehouse, Indianapolis, Ind., 10 a. m., Tuesday, April 30, 1940.

Public participation is requested.
PUBLIC SERVICE COMMISSION.
By James L. Beatty, Director
Motor Vehicle Department.
Indianapolis, Ind., April 16, 1940.

LEGAL NOTICE OF PUBLIC HEARING

Public Service Commission Docket No. 1364-B-1.

Application of Ben Wolf Truck Line, Inc., New Albany, for a permit to operate motor vehicles as a contract carrier, intrastate, from Whiting to Seymour over Highways 53, 8, 43, 34, 31, city streets and roads, thence on federal, state and county highways to and serving New Albany, Jeffersonville, Corydon, Corydon Junction, Salem, Pekin, Scottsburg, Sellersburg, Memphis, Ellettsburg and Marengo, for the transportation of petroleum and petroleum products from Whiting to said points, and for the transportation of empty containers to Whiting from said points.

Notice is hereby given that the Public Service Commission will conduct public hearing in this cause in Rooms of Commission, 401 Statehouse, Indianapolis, Ind., 10 a. m., Monday, April 29, 1940.

Public participation is requested.
PUBLIC SERVICE COMMISSION.
By James L. Beatty, Director
Motor Vehicle Department.
Indianapolis, Ind., April 16, 1940.

Passover Greetings

Dr. H. O. Ulrich
CHIROPRACTOR

4216 College Ave. HU. 4436

Happy Passover Greetings

**CHRISTENSEN'S
FARM DAIRY**

R. R. 1, New Augusta
Phone 121-J-11

Passover Greetings

**Barney's
Sinclair Service**

Alabama at North Sts.
Riley 0325

*I Wish All My Jewish
Friends a Happy
Passover*

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PESACH is the festival of freedom. It commemorates the zeman cherusenu, the time of our freedom. But "freedom" is a tricky word and an elusive concept. What exactly does it mean?

We Are Fit Only For Slavery

By RABBI
ELIAS CHARRY

Temple Beth-El
Indianapolis

Not in the abstract, but in the concrete? What specifically does it mean to you who read these words? Is it merely a state of non-enslavement physically? Is it a mental or even, forgive the use of a misunderstood word, a spiritual state? If so, what does it connote? For you as a Jew? The right to be whatever you want to be? The right to be free of Jewish obligations? The right to act any way you please whether it furthers or hinders Jewish survival and creativity? Or has it nothing at all to do with the above considerations?

I know what freedom meant in the past for that is one subject on which Jewish tradition left no doubt. And since I feel that tradition is one of the great repositories of truth and the source of unfailing guidance, I imagine it would be well to examine that tradition for some enlightenment.

Freedom to our forbears meant a dual state: a physical and a spiritual status. The first is obvious. Being subservient to the will of others, being compelled to give the labor of hands or mind with no control over the rewards for such labor, being a marketable product like cattle or machines, this is the sign of physical enslavement. There can be no physical freedom in such a case. The second is not quite so obvious or so clear. It has to do with more subtle matters, the right to think, act, believe, speak, worship, love and even hate in accordance with the dictates of one's conscience and more important with the dictates of the group conscience, which we call law. This requires some explaining.

Our likes and dislikes are molded by the accepted standards of the group to which we belong. There is no reason in the world why we

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should like music any better than murder. If we lived in a savage society we should undoubtedly prefer murder, and consider it highly proper. Our standards of values likewise are thus shaped. We grow up into a social group whose ideas of right and wrong are there for us to accept, and in most cases we accept them unthinkingly. It saves time and energy; to do otherwise would require great courage and often great sacrifice. Now it happens that by and large, since most of us are willing to accept rather than to battle, and since our lives are molded by elders who want us to accept, we turn out in the general pattern set for us. Once that has happened we think it a mark of freedom to act, believe, speak, worship, love and hate in accordance with the ways of our social group. We take that, rightly, as the first mark of spiritual freedom. The dictates of conscience are mostly the dictates of the group conscience which it has crystallized into "law." To our forefathers whose "law" was divine, and really judged by any standards it is as near divine as man has been able to reach, the only freed m they sought, spiritually, was the freedom to obey that law. Certainly for a Jew, that is the distinctive mark of freedom.

NOW the story of Pesach is very interesting in itself. The Rabbis have elaborated the story further, giving their unique interpretations which have enriched an already rich group memory. On one point they all agree. Israel was enslaved only physically. Spiritually they were already free. Otherwise God would not have bothered freeing them from physical bondage. They were fit for redemption because they had refused to give up the core of that way of life and law that was distinctly Jewish. Many are the stories they relate as to how the Jews outwitted the Egyptians who wanted to subdue their spirit and group allegiance, their social conscience. They were stating a profound truth—unless the people is spiritually prepared for redemption, physical freedom is also impossible.

They tell us a most peculiar and revealing story in the Midrash. (Vayikra Rabba 32). We read: "Rav Huna in the name of Bar Kappara: Because of 4 things the Jews were found worthy of being freed from bondage in Egypt: Because they did not change their names, or their language, they were not guilty of gossip and slander, and there was not one among them guilty of family impurity (sexual immorality)." The Midrash then goes on to describe

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CINCINNATI.

IT IS difficult to believe that in this day of widespread liberal education in the United States a college student's conception of a rabbi is that he is an old man with

Beardless Rabbi Astounds

a beard who speaks broken English, a heathen, a "little ol' Jew-boy," or a dozen other varieties of grotesque human beings; yet some of the experiences of rabbis sent by the Jewish Chautauqua Society to speak at small colleges in outlying towns where the Jewish

each of the four. They retained their names Reuben, Simeon, etc., and did not take foreign names like Rufus, Julianus, etc. They did not change their language. Abraham was called the Hebrew. The God of Israel is called the God of the Hebrews. And when God spoke to Israel it was in Hebrew. They were not slanderers or informers. The command of Moses was kept secret for 12 months and not a Jew gave the group away. And not one among them broke the laws of family purity and sexual morality. There was one such case and she is mentioned with scorn that cast its shadow on her family and her tribe.

The moral of the Midrash is perfectly clear. It illumines the Rabbinic idea of spiritual freedom. A change of name is more than a mere trifle. The change from Joseph, Reuben, etc., to Mortimer Franklin, etc., is more than merely a juxtaposition of letters. It bespeaks a change in attitude, a change in outlook, a change in feeling that subsumes a good portion of all group thought life. A Moshe or a Deborah will less likely be plagued by a desire to pass which is the plague of many an American Jew. It is tempting to pass under the anonymity of some definitely non-Jewish name. The choice of such obvious non-Jewish names (and so often non-euphonious to boot) is psychologically interesting as a characteristic of modern Jewish parents. The disdain shown by parents for a good Jewish name, unmistakable and pure, bespeaks a subtle fear that is disquieting. Clancy and Patrick give one a solid assurance of honesty. There is nothing solid or honest about Mor-

(Continued on Page 21.)

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population is sparse, would bear this out.

The Jewish Chautauqua Society sends speakers to universities in all parts of the country to lecture on Jewish life and culture, the purpose of which is to supply the correct information to college students and to members of university faculties about Jews, Judaism and the Jewish contribution to civilization. One rabbi, sent by the Jewish Chautauqua Society to visit a small school in North Carolina for a public address on highlights in Jewish history and for classroom talks on Jewish literature, reported that on the drive over to the college he picked up one of the students.

"Anything special on the calendar for the coming week?" asked the rabbi.

"Yea," came the reply. "Some little ol' Jew-boy is gonna give us a speech on Tuesday night."

Before the trip was over, the rabbi introduced himself to the astounded student as the speaker for Tuesday night and for the remainder of the drive was plied with questions about Jews, Judaism, and world history from the days of Jesus to the present.

Arriving at the college, the rabbi was pulled into a classroom by an enthusiastic professor, who burst out with, "I heard you had a hitch-hiker a good bit of the trip. Smith (the student) phoned me as soon as you dropped him off in town and begged me to allow him to come to my Tuesday morning class. He said, 'a Jew rabbi' and as swell a guy as any Christian had picked him up in the afternoon and said he was to speak to my English classes and to give the lecture on Tuesday night."

Genuine amazement was expressed in the school paper of one of the colleges visited by a Jewish Chautauqua Society spaker, when the student reporter wrote: "This young intellectual's appearance did not conform to that of a Jewish rabbi." Again, at another university, the school paper recorded, "Young, well educated and versed in the English language, Rabbi (the rabbi's name) held the interest of his audience every minute." Apparently, a different type of individual was expected. "He was enthusiastically received by student body and faculty, and his coming marked a broad step in the life of the college. It could be said by those who observed its effect, that none could listen to a scholarly lecture like his without feeling more kindly toward the cause he represented."

Interesting reports have come into the Jewish Chautauqua Society

(Continued on page 39)

Passover Greetings To My Many Jewish Friends

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STATE SENATOR



She must have an extensive wardrobe.

YES

Do Jewish GIRLS

Keeping up with the Joneses, mama and the community is the obstacle that steers the young Jewish man away from the chupah, this Indianapolis bachelor says in stating the case in the affirmative.

JEWISH girls do ask too much in marriage. They ask so much that the Jewish fellow who has even a fair amount of modesty in his make-up, who takes a level-headed view of his probable economic future, steers clear of the marriage canopy, purely as a gesture of self-defense.

Even the rare girl who possibly does have a sane viewpoint on what marriage should be expected to bring her, usually never gives a fellow a chance to discover this streak of pure gold that sets her apart from her too-demanding sisters. It is almost impossible for a fellow to go out with a girl without feeling that he is being measured for the role of husband.

Logically, a fellow should be able to ask a girl to watch a baseball game with him without being suspected of having any "intentions"—honorable or otherwise. In fact, he may even get away with a first date without creating too much excitement, providing the girl's friends, acquaintances, and family—particularly her mother—happen all to be out of town. The girl herself may understand thoroughly that a fellow's desire for feminine companionship at a ball game doesn't justify her starting to make out a list of bridesmaids.

But let the fellow follow up the ball game date with a dinner-and-dance evening, and all this fine air of happy comradeship is scuttled quicker than you can say "Graf Spee." The girl's eyes, which on the first date appeared frank and honest, take on a determined gleam. The hunt is on. If the fellow has a normal amount of intelligence, there isn't any third date, and the community wonders why there are so many eligible bachelors.

It can be stated as a scientific fact that this "second date" is the rock on which many a potential marriage goes aground, never to float again. The girl, her family and the community are responsible.

Even if the girl herself attaches no particu-

lar significance to this second date (she usually does, but there are rare exceptions) her parents and the community refuse to let the relationship continue without making a sociological issue of it. The parents have already analyzed the young man as to his suitability as a son-in-law (if he hasn't met social and financial requirements, there probably hasn't been any second date) and the community is already busy deciding details of the match.

IF THE FELLOW braves the pressure long enough to really get acquainted with the girl, he may one day find himself actually in love with her, only to discover that the girl's own demands, coupled with those of her family and the community, make marriage more unattainable than a yacht or a string of polo ponies.

For the Jewish girl, wanting a husband, sets a high price on her value as a loving helpmate. She wants to marry, but only a man who can support her in the style to which movie stars have been accustomed. She may have been worth only \$15 a week as clerk in a store, but as a wife she must be surrounded with the

(Continued on Page 8.)



Ask **M** too Much in **MARRIAGE**

No, Jewish girls, except in rare instances, don't ask too much. They are willing to start from the bottom rung, is the word of one of our prettier young Jewish women of the community.



Not every Jewish girl expects to have a maid.

SO JEWISH girls want too much from marriage. Forget it, brother, forget it! You may know spoiled Jewish girls who want too much (alas, Jewish parents spoil their children more often than not) but not all Jewish girls want too much nor do the vast majority. Why, even the pretty darlings whose parents have lavished every conceivable luxury upon them, have been known to turn their backs on King Midas' lures and follow a course of love and marriage which offers only a minimum of material comfort.

There is one type of Jewish girl, however, who richly deserves your contempt. We can eliminate her in one short paragraph. Poor, misguided child! It's not her fault, really. It is the fault of her parents, and oh, how Jewish parents fail to see their children as they really are, imperfections and all. She's the girl whose parents have drilled into her from infancy that simply because she is her perfect self she should have an unusually fine husband, who will support her in la style grande for the rest of her natural life. Regardless of how little she has to bring her marriage in the way of intelligence, personality, capable management,

and the thousand and one other qualities that go to make up a good wife, she will become the demanding, parasitic woman that you are afraid of. And rightly so. Flee from her as you would from a hurricane for she will ensnare you if she can.

And, if you don't mind, we will literally shun her masculine counterpart. He is the Jewish young man whose worshipping parents have convinced (and it didn't take much convincing) that no girl is quite good enough for him. When he marries, he must have a beautiful, talented, charming and wealthy girl.

"Only the best"—psychology seems to be unduly prevalent among Jewish people. We must face it wherever it exists. It's the kind of thinking that makes a Jewish young man hesitate to take out a Jewish girl for an inexpensive evening of fun when he can't afford the fanfare of an exclusive night club. It's the sort of devilish, neurotic pride and conceit that makes both Jewish young men and girls appear to be "snooty." Yet, it's a mistake to allow it to interfere with normal good times and socializing among Jewish young people.

For every Jewish girl whose show off tendencies make it essential that she be seen only in the most expensive places of entertainment, there are ten Jewish girls who would jump at the opportunity of spending a pleasant evening in entertaining masculine company sans fuss, fury and whirlwind dance music. For every girl whose "duchess" attitude demands that she be given a week's notice in advance of a date, there are a dozen who will understand the inevitable last-minute appointment and accept, and for every girl who thinks a third date means serious intentions, there are hosts of Jewish girls who are willing to be good companions for the sake of companionship.

Strange as it may seem to the Jewish young man indoctrinated with "how great am I" and "only the best for me" ideology, not every

(Continued on Page 32.)



She may loathe housework.



NO

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Do Jewish Girls

(Continued from Page 6.)

luxuries of a Cafe Society glamour girl. She may have worked long hours selling housewares in a department store, but as a wife she cannot soil her hands with dish-water, or subject her complexion to kitchen rigors in preparing an appetizing meal for a mere husband. She must have a maid to do her sweeping, her dusting, to see that her extensive wardrobe is kept in order. She must be entertained at the most exclusive (wearing the most expensive clothes) night clubs.

As a single girl, she may have had to shop carefully in bargain basements; as a wife she expects a charge account at the "best" shops, where she can supply herself with an assortment of hats, furs, dresses and shoes that only a scion of the Warburg family could pay for. Buses may have been her transportation for years, but a car—not one of the lower-priced ones—must follow the wedding vows.

The single items of providing a "suitable" home for his bride may be too much for the pocketbook of the prospective groom. Nothing less than an apartment in one of the snootier buildings well up on the North Side will do. Of course, she may have lived all her life on Union street, but now she's getting married, and what are husbands for if not to provide homes that have a snob value?

In these utterly unreasonable demands the girl gets the full, even enthusiastic support of her parents and the community. Mama particularly is determined that her darling Sadie (now Shirley) or Bessie (now Betty) or Rachel (now Rochelle) shall have the best, or no wedding music shall play. Strangest part of the whole thing is that mama herself may have started married life on something less than a shoe string. Probably she not only did her own housework, but worked twelve to sixteen hours a day in her husband's store or business. Instead of a swanky North Side apartment, she may have had two rooms behind the store. But that won't do for Carolyn.

EVEN IF THE girl and her family should take a sensible view and realize that it's unfair to expect a young fellow to have as much money as the girl's father, who has devoted years to accumulating it, the community simply refuses to stand for such a view. The young couple is expected to keep up with the Jewish Joneses, who, bulwarked by wealth accumulated in more prosperous times, may be difficult to keep even in sight. This is a definite social pressure that exists, not just as a mental bugaboo, but

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as a factor that the young couple considering marriage must face. Either keep up, or be cast aside. Keep up, or lose your friends.

The young Jewish fellow, sincerely anxious to marry and establish a home, sums up the demands made by the girl, her parents and the community and, not having a mint at his disposal, decides to forego the blessings of matrimony.

If heritance or some other source should have provided the young man with enough money so that he is one the rare few who can afford the luxury of a wife, there is another hazard he considers carefully before making any vows. This is the problem of the in-laws, and particularly the mother-in-law, who quite frequently may be a whole bundle of problems by herself.

There is nothing in the religious or civil marriage ceremonies that says a man, when he marries a girl, is also marrying her mama, her papa, her sisters, brothers, maiden aunts and second cousins. A man may be blindly in love with a girl and still think her family a group of pests of the first water. But the in-laws, quite frequently, assume that in marrying the daughter, the man has forfeited all his rights as a human being. Quite often he has.

These in-laws—again, particularly mama—never seem to understand the young couple is capable of living without in-law supervision. Once Beatrice has the man hooked, her whole family starts in to make him over, from deciding his business career to selecting his socks. Lots of fellows, though, avoid that fate by just not marrying Beatrice.

Marriage is a fine institution, but freedom, which we celebrate at Passover, also is a fine institution. And as long as Jewish girls and Jewish parents and the Jewish community make impossible demands on the men who logically are prospects for matrimony, a lot of the eligibles are going to stay single. Jewish girls ask so much in marriage that the fellows haven't any other choice.

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WHAT Are Our JEWISH STUDENTS

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at
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Read this
Interesting and
Factual Article

By JACK BARNETT

BUTCHER, baker, candlestick maker—Jewish students at Indiana University think all these nursery rhyme occupations are fine, but . . .

Nearly one out of every four wants to be a doctor.

Almost twice as many Jewish as non-Jewish students want to be lawyers.

More than one out of every six students in the School of Dentistry is Jewish.

These facts, and dozens more equally revealing, are shown by an analysis of student enrollment figures.

Enrolled in the 120-year-old university are 6,035 students of whom 668 are at specialized schools—medicine, dentistry and related subjects—in Indianapolis. The remainder, 5,367 are on the rolling, tree-dotted campus at Bloomington, where they study subjects ranging from accounting to zoology.

Making up just 4.1 per cent of the Bloomington enrollment are 225 Jewish students—52 girls and 173 men.

To the casual campus visitor, these 225 Jewish students are indistinguishable from their non-Jewish classmates. The girls wear the same saddle oxfords, sweaters and skirts worn by girls in the non-Jewish sorority houses. In dress and general deportment, the Jewish frater from the "Sammy" house is much the same as the non-Jewish student from Phi Delta Theta. The Jewish students usually make good grades, take an active part in campus activities. Certainly the uninformed campus observer is unlikely to suspect that these students constitute a "problem."

BUT to the rapidly-growing army of "vocational counsellors" these students present a serious problem. Because, say these counsellors, the students have made bad occupational choices—they are "crowding into the already overcrowded professions of medicine, dentistry and the law." No less than fifty of the total Jewish enrollment have decided on careers as doctors. They are enrolled either in the first years of the medical school, or in the pre-medical course. This is 22 per cent of the Jewish enrollment. Leaving out the girls, 28.8 per cent of the men students are determined to become "men in white."

Figures are not available to show how many non-Jewish students are enrolled for the pre-medical course, and thus no direct ratio of Jewish to non-Jewish pre-medical students can be established. This comparison, however, sheds some light on the subject:

If medicine attracted 22 per cent of the non-Jewish student body, as it does in the Jewish student group, 1,180 students would be enrolled in medical or pre-medical courses at Bloomington. If 28 per cent of the non-Jewish men were taking medical courses, 971 men would be enrolled. This is a rather fantastic figure, when it is considered that the College of Arts and Sciences has only 1,248 men enrolled.

That a very considerable proportion of the fifty hoping to become doctors is headed for swift and certain disappointment—so far as entering Indiana University Medical School is concerned—is indicated by analysis of enrollment figures at the school in Indianapolis (the first year of medicine is taught at Bloomington).

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(b) fail to secure a Vocational Counsellor's opinion on your future life-work.

The Medical School this year has an enrollment of 324, of whom seventeen are Jewish—5.2 per cent of the enrollment. For the school year of 1938-1939, the school had an enrollment of 329, with twenty of them Jewish—6 per cent.

There is no reason to assume that the percentage of Jewish students next year, or the year after, will be higher than this year. The trend is down, not up. On a 6 per cent basis, Jewish students would have less than eight representatives in a freshman class of 125. Not a very rosy picture for the fifty hopefuls at Bloomington.

Officials of the Medical School have a ready explanation why so many Jewish applicants for admission are disappointed: Most of the Jewish applicants are from the East, and are denied admission because preference is given Indiana applicants.

HOWEVER, Jewish students make up a healthy percentage of those preparing to wage war on "pink toothbrush."

Only 1.9 per cent of the total—Jewish and non-Jewish—enrollment want to be dentists, but 7 per cent of the Jewish students (combined Bloomington-Indianapolis, enrollment, estimated at 287) have decided on that career.

The School of Dentistry this year has 116 students, of whom twenty, or 17.2 per cent are Jewish.

Rabbi Perley thinks that many of the fifty students preparing for Medical School will switch to dentistry instead, when they find themselves unable to gain admission to medical schools. Officials at the school in Indianapolis, however, think this isn't likely.

Law as a career attracts only 2.4 per cent of Indiana students, but 4.4 per cent of the Jewish undergraduates want to gain their livelihood wrestling with torts and abstracts. Of the men Jewish students, 5.7 per cent are in the law school. One embryo Portia is included in the group of Jewish co-eds.

The Law School has an enrollment of 146, of whom ten are Jewish. The Eastern students do not care for law, the ten Jewish law students being mostly native sons, who may be preparing for political careers.

Combined, the Schools of Medicine, Law and Dentistry have 730 students—12 per cent of the entire student body. By comparison, approximately 18 per cent of the Jewish students seek their destinies in these three fields.

Jewish students, making up 4.4 per cent of the student body, comprise 7.1 per cent of the enrollment of the three professional schools.

It should be borne in mind that the two preceding paragraphs deal only with students actually enrolled in the three professional schools, and do not include some 45-55 Jewish student engaged in pre-medical or pre-dental work. If these hopefuls were included, the Jewish doctor-dentist-lawyer curve would sky-rocket.

Last year, The Kentucky Jewish Chronicle, associate publication of The Post, made a similar study of occupational choices of Jewish students at the University of Louisville, the Nation's oldest municipal university. Here are some comparisons:

For the school year of 1938-1939, Jewish students made up 4.33 per cent of the total enrollment of 4,341 at the Louisville school. This group—almost the identical Indiana percentage—made up 5.6 per cent of the Medical School, 16 per cent of the Dental School and 8.2 per cent of the law school.

Last year 32 per cent of the Jewish undergraduates at Louisville were enrolled in the three professional schools. This year, at Indiana, 18 per cent of the Jewish students are in these schools.

At Louisville, over a five-year period from 1934 to 1939, Jewish students making up an average of 5.6 per cent of the students, comprised 11.3 per cent of the three professional schools.

At least a partial explanation of the apparently top-heavy figures at Louisville, as compared with Indiana, is found in the fact that the professional schools are, relatively, larger at Louisville. While total enrollment at Louisville is almost 2,000 under that of Indiana, the professional schools at Louisville have substantially the same enrollment as those at Indiana.

PROBABLY any vocational counsellor would tear his hair at sight of these figures on occupational choices of Jewish students at Indiana. Many people will argue for "free choice"—that if a Jewish boy wants to be a doctor, he has a perfect right to be one and is under no obligation to worry about whether "too many Jews are becoming doctors."

Whatever the merits of the argument, the vocational counsellors think they have found the solution to what they term a very, very serious problem. Their solution—if it proves to be one—is the lusty but still creeping infant called Vocational Guidance.

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Vocational guidance is a relatively new science, but a changing—and sometimes sickly—economy is making it an increasingly important one. And the Jewish vocational counsellor, faced with a thousand ramifications that don't apply to non-Jews, is becoming a familiar figure on the American Jewish scene. He it is who, faced with an apparently contracting demand for workers, hopes to steer Jewish youth into fields that offer the maximum of opportunity with the minimum of discrimination.

So far, Jewish youth hasn't exactly set any speed records in availing itself of this new science that seeks to keep a potential Grade A draftsman from turning up as a disillusioned and unsuccessful doctor. At least that is true at Indiana University, where a double-barrel load of guidance is available to any Jewish student for the asking.

First of all, the university itself has this year, for the first time, a program of vocational education and guidance. It's a part—a distinct phase—of a new campus activity known as "Student Guidance."

Student guidance, operating under the direction of square-jawed but mild-mannered Dr. Herman T. Briscoe, chairman of the chemistry department, is a sort of multiplied-by-fifty dean, or father-confessor, to the undergraduates. The student who has any sort of difficulty can go to Student Guidance for help, just as they would go to the dean of men or dean of women. The difference is that Student Guidance, being fifty faculty members instead of just one dean, can and will take the student's troubles apart, subject them to all sorts of scientific research, and maybe end the student's difficulties once and for all.

A major phase of Student Guidance is the problem of vocational choice. Dr. Briscoe's personal opinion is that the best work is not so much guidance as education—giving the student information on what occupations offer opportunities, and then letting the student decide for himself. In his own field, chemistry, Dr. Briscoe points out that there is a demand for secretaries who have also a thorough knowledge of chemistry. A girl who will secure both a knowledge of chemistry and a training as librarian can be pretty sure of a good job, Dr. Briscoe declares.

Dr. Briscoe says student's daily are becoming more conscious of the necessity for choosing their occupations on some more sound basis than parental preference or blind chance. Particularly is this

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true, he says, of the upper classmen—the juniors and seniors who are nearing the day when they must go out and seek a job.

Student Guidance is trying to build up literature on occupation selection. But beyond that, they are ready to give students all the tests that the science has developed for gauging aptitude. They'll give not just one, but as many as the student wants, and then interpret them, so that the student knows just what the tests actually have revealed.

* * *

ALTHOUGH counsellors of Student Guidance have "just about" all the work they can handle, Dr. Brisece said, he couldn't recall any special interest on the part of Jewish students.

The Jewish student at Indiana has still another source of help in selecting an occupation—a source geared to his special needs, designed to steer him clear of fields in which he may run into "No Jews Wanted" signs. This is the vocational guidance service of the Hillel Foundation.

Indiana Hillel, under the direction of Rabbi Perley, has brought together all the vocational material published by B'nai B'rith Vocational Service Bureau, and much from other sources. Rabbi Perley is ready to consult with students who seek an intelligent solution to the problem of vocational choice. But, the rabbi says, students make little use of this service. He recalls occasional interviews as, for instance, the refugee student from Czechoslovakia who found that he lacked money to take the medical course for which he was preparing. Rabbi Perley showed him the possibility in an allied line—veterinary medicine.

The work choices of Jewish students at Indiana are far from being an altogether gloomy picture. Two factors to some extent balance the "crowding" in the three professional schools. The first of these is that the Jewish students are interested in a fairly broad field of activity other than the medicine-law-dentistry cycle. The second is the fact that there are apparently few "aimless drifters." Right or wrong, the boys and girls go to school with some definite occupation in mind. This is true even of the girls, who frequently face the charge that they are in college only to fill in time until they can pick up a husband.

Forty or fifty Jewish students are enrolled in the School of Business, many of them working toward certain highly specialized positions that indicates a rather careful analysis of the whole field of busi-

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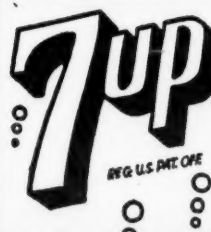
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ness. Many of these business students, Rabbi Perley thinks, will return home to go into their father's firm, but others will seek independent employment.

Some twenty-five students, mostly girls, are enrolled in the School of Education. Not all of them are looking forward to careers as teachers in public schools, but expect to teach in specialized capacities.

Ten boys are majoring in chemistry; ten or fifteen are studying journalism; two or three girls are going into library work. A couple of girls expect to take up radio dramatics.

This leaves only a comparatively small number of students who are classified only as "Arts and Science."

Indiana co-eds are defended by pleasant Mrs. Kate Hevner Mueller, dean of women, as becoming increasingly scientific in selecting careers. Even girls who definitely expect to marry after leaving school use a great deal of care in selecting courses that will prepare them for careers as mothers and homemakers, Mrs. Mueller says. Girls are rapidly freeing themselves of undue parental influence in determining their occupational choices, she thinks.

BLAME for much occupational maladjustment of Jewish youth is laid by Rabbi Perley at the door of doting parents who too frequently see budding Ehrlichs or Cardozas in offspring who might better take up plumbing. He likes to tell the slightly frayed story of the Jewish home which the stork has just blessed with a baby boy:

"He's a bright young boy," the admiring visitor declared. "What's he going to be when he grows up—a lawyer or a doctor?"

So serious is this problem of kindly but far from sound parental influence that Rabbi Perley thinks it may be necessary to furnish vocational education to the parents, rather than to the youth.

Whether the Indiana students who make up the medicine-law-dentistry group have chosen wisely is something only time will tell. If they have made the right move in entering these professions, rather than becoming sign painters or farmers or architects, they will make the vocational guidance experts look awfully silly. Unfortunately for the students, weight of studied opinion indicates that they are letting themselves in for large loads of grief.

They do show one very definite fact: Vocational guidance may have a lot of possibilities, but is still in its swaddling clothes.

They still want to be doctors.

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to a homeland, in which they could
be free to live their own way of

The Modern Miracle

By SYLVIA MILLER

The Modern Miracle was written by
14-year-old Sylvia Miller, daughter of
Mr. and Mrs. William C. Miller, 4510
Washington boulevard. Sylvia is in
the eighth grade at Beth El's Sunday
School and in the same grade in pub-
lic school.—The Editor.

life. That story is thrillingly told
in the Bible and most of us are ac-
quainted with it.

Moses led his people out of the
reach of tyrannical Pharaoh. He
knew that in a land of their own,
his people would be allowed to wor-
ship God according to their own
hearts. Only then would they be
able to gain the inner freedom they
had so long been denied.

Today we set aside eight days in
which to commemorate that mem-
orable time, the going out of Egypt
to a new land which had been
promised to them by God through
Moses. We call these days Pass-
over or Pesach, the time of our
freedom, or the going out from
Egypt.

Now we must remember that the
release of long ago was not a sim-
ple matter but one that entailed
many sufferings and hardships be-
fore we reached the shining light
that we ever held before us—Pal-
estine. Many times the former
slaves of Pharaoh lost faith and
complained bitterly of their lot,
but the wise Moses always man-
aged to set them on the right path
again. However, the courageous
leader had a difficult task, for the
Jews were destined to wander
through the desert for forty long
years, and only after numerous
difficulties all through these years
could they enter the Holy Land.
Even when their long journey was
over, even after entering the land
they were again disturbed, for the
surrounding tribes were very un-
friendly to the strange people.
They caused more fighting and
strife. In spite of these hardships
their promise was finally fulfilled

(Continued on page 30)

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*Ben Blumberg, Terre Haute's
"Most Useful Citizen"*

TERRE HAUTE'S Mayor Joseph P. Duffy calls him "the finest type of public-spirited citizen, with a happy faculty for picking out those things which are best for the community."

A taxi driver deliberated a moment, voiced "just about the biggest man in town, I guess," as his identification.

"When there's a big job to be done for the betterment of the city, you can always depend on him to do his share, and more," says Morton F. Hayman, executive secretary of the Terre Haute Chamber of Commerce.

To a blonde waitress in a Wabash Avenue restaurant he is "the man who gives a lot of money to all kinds of charities."

Collectively, his fellow citizens a few weeks ago gave him a citation as "Terre Haute's most useful citizen."

But Ben Blumberg himself—business man, civic leader, humanitarian and dirt farmer—says, "I'm just a private in the rear ranks."

You can't get Terre Haute people to agree with this remarkable Jewish man's modest self-appraisal. A Protestant minister will insist that the city's fine new Young Men's Christian Association building, just dedicated, wouldn't exist except for Mr. Blumberg's contributions

PRIVATE *Rear* IN THE . . . *Ranks*

By B. B. ROWE

and work. High pressure proponents of a "bigger and better Terre Haute" tell you that he was the key figure in forming the Terre Haute Foundation, organized to bring more industry and more payrolls to the city.

Boy Scout executives heap lavish praise on his long, patient work with the youth of the community. A woman prominent in the city's musical life says the two refugee German boys given a home by the Blumbergs "have been an inspiration to all the boys of the city."

A young Jewish fellow, just starting his business career, assures you simply that "Ben Blumberg is one of the old Jewish Prophets, set down on earth in 1940."

THERE is no Horatio Alger, rags-to-riches story in Ben Blumberg's career. That chronicle would have centered around his father, Max Blumberg, who, in the 1880's, came to Terre Haute as a refugee from European oppression, ran a small capital in jewels up to a string of shops extending from Pennsylvania to Texas, then put the earnings into extensive purchases of Terre Haute real estate. That was the foundation of the Blumberg business interests of today. Presumably, Ben has added considerably to the holdings, although business men will tell you he is likely to show more interest in a new tree for his farm than in a business deal involving boxcar number figures.

Neither can you write the story of Ben Blumberg in terms of titles and official positions. To say that he is president of this or that organization, director of another, secretary of a third would be like pointing to a wave at Honolulu and another at Guam and saying, "Here is the Pacific Ocean."

And just as definitely, you cannot sum up Ben Blumberg on an adding machine—neat rows of figures showing so many thousands of dollars given to this hospital, other thousands to another movement. His charitable gifts over a period of years probably would add up to an astronomical sum, but the gifts were made so quietly there is no carefully tabulated total available. Anyway, the total isn't important—Mr. Blumberg is a wealthy man, and it probably has worked no great hardship on him to give money. Terre Haute people are appreciative of the money he has given to benefit the city, but they like him, respect him for qualities that are apart from his money.

To tell the story of Ben Blumberg, you have to tell about these things, too: The people—particularly the non-Jewish people—with whom he lives and works in Terre Haute; his family and his farm.

GRADUATING from what is now Wiley High School in Terre Haute, Ben went on to the Pauw University, where he was a member of Phi Kappa Psi fraternity. A law degree from the graduate law school of University of Chicago was the next step, then he returned to Terre Haute, not to hang out his shingle in private practice, but to handle the legal work of his father's extensive enterprises.

That was some twenty-five years ago, Mr. Blumberg started right out on a career of civic service that is called "a challenge to others of the community."

No stereotyped name-on-the-sponsor—"leading citizen" is Ben Blumberg, as these expressions by people with whom he works show.

"Ben Blumberg personifies a character that well could be followed by any young man. The beauty of doing good in the world is in doing it in the quiet manner of Ben. He does so much more than people know about," says Walter Talley, business man and himself a leader in civic affairs.

"The most liberal fellow in the world, never turned down anything for the good of the town . . . you can't put the brakes on him," is the appraisal of Architect Warren D. Miller of the firm of Miller and Yeager.

W. H. Durbin, of the Terre Haute Wire Company, praises Mr. Blumberg's interest in youth: "You couldn't find a more public-spirited citizen. He's always willing to do more than his part, especially where the welfare of the young people is concerned."

The Rev. Andrew J. Esperson of First Methodist Church thinks him ". . . very approachable, unassuming; an all 'round good fellow—a fine citizen keenly interested in the welfare of the community."

A leader in the Boy Scout movement, C. Wood likes the "gracious" way in which Blumberg does his "good deed daily;" "Ben Blumberg is so gracious in the way he handles things—never see him shoved out in the street. The public never even hears of many of the good things he does."

And Harvey Clark, who works for Mr. Blumberg as manager of several units in the Blumberg business set-up, says he is a "wonderful fellow, very thoughtful and considerate. However," Mr. Clark added, that "when he gets it into his head that some community job needs doing, and he wants to get the job started—then he's worse than a guilty conscience."

The amazing variety of activities to which Mr. Blumberg has given his money and time is limited only by the number of projects Terre Haute has undertaken. From Red Cross work—he was chairman of the Vigo County Chapter for many years—down to smoke abatement, he has taken them all in his stride.

The State Teachers' College needed a new Student Union building, but first had to secure the ground to build it on. Mr. Blumberg put his shoulder to the wheel; the building went up.

Then there was the Public Health Nursing Association. After all, you can't do much nursing without some sort of headquarters. Mr. Blumberg solved that problem, too: He took the old family homestead, remodeled it and presented it to the Nursing Association as a tribute to his mother, Mrs. Theresa Blumberg.

His mother was for many years active in the work of the Union (Protestant) Hospital. When she died, Mr. Blumberg succeeded her as a member of the board of directors.

REPRESENTATIVES of some twenty community groups make up the Civic Council in Terre Haute, serving as a clearing house and coordinating agency for activities of the various clubs. It was this group which several weeks ago inaugurated what is to be an annual event—public recognition of outstanding community service.

Ben Blumberg, the "private in the rear rank," was the man selected for this honor. Officially, the citation proclaims him "Terre Haute's most useful citizen for 1939." The formal award will be in the form of an inscribed scroll presented to Mr. Blumberg at a community dinner.

The men and women who are the mainsprings of Terre Haute civic, cultural, religious and educational activities insist that it was not Mr. Blumberg's contributions of money that brought this honor. They tell of his patience, of his quiet willingness to "do his part," of his ability to inspire others to engage in community work.

Mr. Blumberg is definitely and consciously Jewish, just as other people in Terre Haute are Catholic, Baptist or Presbyterian. He takes an active part in the activities of the Jewish community. For several years, he has been president of the United Temple Congregation. He neither parades nor hides his Jewishness, anymore than his Catholic or Protestant neighbors parade or hide their religious convictions.

"If a Jew respects his religion and respects himself, he will be respected by his fellow citizens," Mr. Blumberg thinks.

Of the civic work which his friends tell about, Mr. Blumberg will say little.

"Working for the benefit of your fellow-man isn't a burden, or even a 'duty,'" he says. "What helps my neighbors, helps me. What makes my neighbors happier, makes me happier. We help ourselves by helping others."

Indicative of the broad character of the man is this observation by Dr. Gwylm Isaac, former pastor of First Congregational Church:

"I never think of Ben Blumberg as a Jew, anymore than I think of other people as Elks or Masons or Rotarians. I know he is a Jew, just as I know others of my friends are Elk or Rotarians, but I think of his human qualities, not of his spiritual convictions. Ben has truly won the respect of the people of Terre Haute by his genuine Americanism and a real love for his fellow-man. Only when we learn to appraise people on the basis of their human qualities will we have learned the true meaning of social tolerance."

NINETY-NINE out of a hundred Jewish leaders hold themselves in a state of perpetual readiness to drop everything else and start worrying about whether Jewish youth is being trained for leadership. Not Ben Blumberg.

"I don't care whether they grow up to become leaders," declares the man who has devoted years of his life to work with boys, and who was one of the founders of the Boy Scout movement in Terre Haute. "I just want to see them grow up to become good followers—followers of the precepts of their religion, conscious of their responsibilities to their fellow-man and willing to accept that responsibility."

There is a round-about way in which you can get an insight into Mr. Blumberg's civic work—getting him to talking about his farm. Then you may find out, for example, how the Terre Haute Goodwill Industries got a new tongue-and-groove machine. On a recent bright Sunday morning he was puttering around among the growing things that are his special pride. The transplanting of some grapevine shoots

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was engaging his attention, and he wasn't just superintending the job. Attired in stained trousers and leather jacket, a battered cap topping his mop of iron-grey hair, broken, tape-repaired pipe jutting out from under a neatly clipped mustache, he dug a spade into the sandy soil with the confident manner of one who knew just how he wanted his grape vines planted.

Terre Haute people sometimes refer to the farm as "the Blumberg estate," but Mr. Blumberg doesn't like this designation.

The 100-year-old log cabin that once belonged to an Indian is just one of the things that attract your attention on the farm. Mr. Blumberg moved it from several miles away, rebuilt it as a playhouse for the children. Asked to explain the incongruity of a hardwood floor in a century-old cabin, Mr. Blumberg revealed how the Goodwill Industries (an organization providing work for the aged and handicapped by using waste materials) got the tongue-and-groove machine.

A Terre Haute industry, Mr. Blumberg explained, had available a continuous supply of good hardwood in the form of crating that went to waste after use. The Goodwill Industries wanted to use this waste, but needed a tongue-and-groove machine to work it with. They came to Mr. Blumberg for advice on how to get the machine. A ready solution occurred to Mr. Blumberg. It was obvious that a fine log cabin stood in urgent crying need of a hardwood floor.

"You order the machine," he told the group, "and I'll buy enough lumber from you to pay for it."

IF Mr. Blumberg is uncommunicative about his civic work, he is graciousness personified in explaining things on the farm. He will show you endless varieties of trees of all descriptions, including pear trees that never produce pears and cherry trees that bear blossoms but no filling for cherry pies. While talking he does some expert snipping of dead branches with a little gadget from his pocket.

Fences are a hobby with Mr. Blumberg. He has stone fences, rail fences, plank fences and "stringer" fences of chestnut, and a few other kinds, too. The rail fences were bought from farmers who wanted to replace them with space-saving wire. Pridefully, Mr. Blumberg told of once finding an old colored man who knew how to split rails.

"But I was so busy downtown that I didn't get to help him split them," Mr. Blumberg explained with an air of a small boy who missed the circus parade.

Mr. Blumberg never has counted

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the variety of trees on the place, but thinks there probably are a hundred different kinds. Friends send additional ones. There must be well over a hundred bird boxes. Almost every tree is equipped with one. Gourds of various kinds are grown on the farm and made into houses for the birds that are fed through the winter.

A rock-lined pit, surrounded by an iron fence, is a "monument" to the wide range of interests the farm has generated. A few years ago one of the Blumberg daughters became interested in snakes, turtles and other creatures usually sure to evoke only frightened squeals from girls. The pit was duly constructed and stocked with a variety of reptiles.

Unfortunately, the pit wasn't properly designed. The snakes promptly crawled out and scattered over the countryside. Around town they still speak of "Rachel, the Snake Charmer."

Everybody and everything on the farm is hospitable. Visitors get a boisterous welcome from four Great Dane puppies which scamper around to the obvious detriment of some of the more fragile growing things. Mr. and Mrs. Great Dane—they're somewhat smaller than a large horse—welcome you more quietly.

One of the puppies has been promised to a minister in town, but the reverend gentleman, pondering the pounds and pounds of meat that is the daily ration of the full-grown animal, wonders if he shouldn't regretfully decline the generous offer.

There are horses on the farm, too, but not the kind that prance around show rings. Instead they are used by the family and friends for galloping over the farm. Shetland ponies that the children have outgrown are on the pension roll and lead the proverbial life of Riley.

WHEN the Blumbergs bought the farm something over fifteen years ago, they turned the upper floor of the barn into living quarters, where they stayed for five years until the house was built. The Blumberg hospitality attracted such large crowds of guests that sometimes the only place left for the unusually loquacious parrot was in the bathtub, but that's another story, too.

The barn living quarters now house some of Mrs. Blumberg's large collections of antiques, which she once firmly determined to sell (just part of them). Mr. Blumberg calls it "the antique shop that never had a customer."

If and when The Great American Novel is written, it logically will be produced in this barn studio, the one sublimely perfect answer to

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the dreams of those who feel the urge to "create" something. Even the typewriter is there, under the skylight that was installed to further the transient study of painting taken up by one of the daughters.

It wouldn't be accurate to describe the Blumberg house as a "typical farm home," but you can accent the "home" part and still have a masterpiece of understatement.

The Blumberg home is furnished with antiques that are a pageant of history and beauty. But most of all, it is a place to live. A maple table embodying the superb craftsmanship of colonial days in America is the resting place of books—a current "best seller" novel, a couple of the classics, a popular weekly magazine. Guests crush out cigarettes in bits of porcelain that may be museum items.

Mrs. Blumberg's collection of old glass and china can no more be adequately described on paper than can a painting by Rubens, or the taste of a ripe peach. But the beauty is there for even the most untutored to see. And there's history, too. The story of Longfellow's genteel poverty is in a collection of fragile butter dishes, hand painted by one of the Longfellow daughters and given to some of her friends in payment of her social obligations. Something of the majestic history of Germany before Hitler blighted the culture of a thousand years is seen in a dinner set that once belonged to Kaiser Wilhelm.

FIVE thousand tulips soon will be blooming on the farm, but Mrs. Blumberg bemoans the fact that cold weather killed the iris. Mrs. Blumberg is purposeful and energetic, the author of two children's books.

Gretchen, the 10-year-old daughter who argues with her father about how high up a house for wrens should be placed, is the only one of Blumberg children now at home. Rachel is married, lives out of town. Theresa, named for her paternal grandmother of whom Terre Haute people speak reverently, is at Northwestern University, preparing for a career of social service. Morris, the only son, graduates this year from Harvard, a week after he marries a New York girl. The couple will live in Indiana. Hardboiled Terre Haute business men, living in a community not exactly noted for liberalism, tell you that Morris shows real promise as a socially-conscious poet.

Terre Haute people make an honest attempt to tell you about Mr. Blumberg. They talk of his patience, of his kindness and understanding. They tell you that

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the stranger, the most obscure bit of "forgotten man," can command his sincere interest. They tell you of his meticulous integrity in his business life. They hold up his home, the way he brought up his children, as examples of the things that have made America great.

But for the best picture of "Terre Haute's Most Useful Citizen," you just have to go out to the farm.

We Are Fit

(Continued from page 4)

timer. On the contrary, we sense subtle dishonesty.

Retention of language is even more definitely a mark of Jewish freedom and spiritual strength. God speaks to every people in its language. What is ours? Hebrew by tradition, by group use, by hallowed age and by acceptance. Without Hebrew, we are, as Jews, an unnatural people. Spiritually we are dead for we have no access to our own spiritual life and we are forever strangers to any other. At best we can enter another family only by adoption. The state of Jewish health in our community can be measured by the allegiance we give our ancestral language. And it is notorious that we treat it as a stepchild, good enough for some poor relation but somehow not reputable enough for us. Hebrew education is an object of charity; the Hebrew language an unwanted liability. We are slave-minded in this respect. We cannot be worthy of redemption unless we correct this fault.

The essence of the evil in slander, informing, gossip, is the fact that it disregards the welfare, the good name and the best interests of another in the group or of the entire group. Group discipline and loyalty are lacking in the guilty party. And without group loyalty, without a healthy regard for the good name of the group and of all fellowmen within the group, we sink to the level of the slave mind. There is an irresponsibility about the spiritual slave. He has not learned group discipline. In our own day there are all too many who are thus guilty. The good name of the Jew never gives them a moment's concern. They drag it into the mud by the kind of lives they live, the kind of business and social dealings they are party to, the kind of shady and shabby relations they maintain. The open disregard for Jewish tradition, the scoffing at Jewish ways, the ridicule of Jewish values, and, worst of all, the indifference and the antagonism to the heroic Jewish achievements here and in Palestine—all these are a perpetual

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slander to the name of the Jew. It is not only what we do but what we fail to do that measures our spiritual freedom.

AND finally there is the matter of family purity. Immorality was one sin we were rarely ever guilty of as a general rule. The freedom and the strength of the Jewish group rested on the sound basis of a fine and healthy marital relationship. In this respect we were the envy of the peoples of the world. That was our highest mark of spiritual freedom and spiritual worth. We are once more sinking into slavery. Unfortunately when a minority group finds itself within the framework of a majority and there is considerable interaction, the minority tends to copy the ways of the majority—and usually copies the vices and not the virtues. It happened thus when we were in our first Hellenistic era. It is happening today. The Jewish family is not the bulwark of piety, strength, morale that it once was. That is a pity—for we are slaves where we should be free of the degradation and weakness of ineffective family life. Gone is the power of morality which bound men to a law—and made them free.

One more word must be said. The whole import of the Pesach story is not the going out of Egypt, as much as the going in to Palestine. There would be no point to the story if God merely freed the Jews from slavery. It is Palestine that alone held the possibility of retaining the new found physical freedom and perpetuating the old spiritual freedom. Without Palestine there would be no freedom and no Pesach. That truth bears down upon us this day. It is not enough to escape the Nazi hell, that is the first half of redemption. Palestine is the completion of the process of freedom.

The mark of freedom is the same today as it was in the days of the Midrash. Pesach still means both spiritual and physical freedom. As Jews we suffer, for while our bodies are unfettered, our minds, spirit and soul have been bartered away. And we are not fit for redemption. The slavery will have to continue till the dross shall have been burned out. Israel will remain in the chains of fears, complexes, distortions, manias—until we shall will to be free. The ways are there to be followed.

And when the day of redemption is at hand, a new Moses will arise to take us once more to the promised land. And Israel will dwell securely in Zion and the Jews of the world will rejoice in the new Pesach.

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Meals for Passover

By

MILDRED GROSBERG BELLIN
 Jewish Post Menu Expert

selling kosher products will reveal a long list of staples and delicacies including jams, mayonnaise, various shortenings, and prepared pudding mixes, as well as all sorts of matzoh products.

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However, much of the significance of the holiday would be lost without our traditional Passover dishes, the matzoh fries, chrimsels, etc. Each family has its own favorites which should by all means be included in the menu during the week. It is a good plan to alternate a meal, serving traditional dishes, with one less in the Passover spirit. The following meals suggest how this may be done.

Seder Menus

1

Hard cooked eggs in water
 Chicken soup, matzoh meal
 kneidlach

Roast chicken Roast potatoes
 Lettuce, cucumber and tomato
 salad

Stewed dried pears and macaroons

2

Chopped chicken liver
 Passover borsht
 Pot roast with vegetables
 Mashed potatoes

Fruit cup cake Tea

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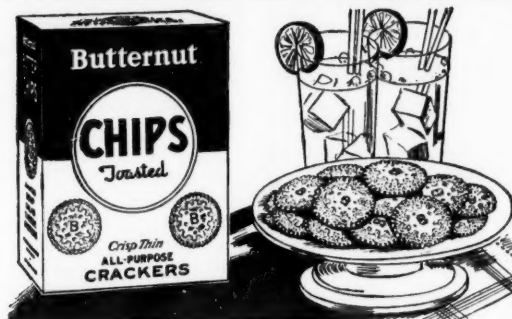
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Menus For Lunches

1

Cream of asparagus soup
Scrambled eggs Buttered beets
Prepared chocolate pudding

2

Matzoh fry Jam
Salad of fresh vegetables
Chilled boiled custard

3

Broiled filet of sole
Mashed potatoes Lettuce salad
Strawberries and cream

4

Prune blintzes
Creamed spinach
Cake Cocoa

5

Cottage cheese and sour cream
Salad of raw vegetables
Cocoanut pudding

6

Matzoh fry Jam
Buttered cabbage
Baked apples and cream

7

Fish salad Cold slaw
Banana or strawberry shortcake
made with sponge cake

8

Gefilte fish, horseradish
Cream carrots
Macaroon custard

* * *

Menus For Dinners

1

Vegetable soup
Roast beef Potato kugel
Artichokes with mayonnaise
Matzoh Charlotte

2

Noodle soup
Chopped meat patties Beets
Mashed potatoes
Matzoh chrimsel with prunes

3

Passover borsht
Broiled steak Home fried potatoes
Salad of raw vegetables
Stewed rhubarb Cookies

4

Grapefruit halves
Meat pie with vegetables
and mashed potato crust
Apple pie

5

Fruit cup
Veal chops breaded with matzoh
meal
Mashed potatoes Carrots
Assorted cakes Tea

6

Chicken soup, kneidlach
Lamb chops Cauliflower
Hashed brown potatoes*
Stewed dried fruit Cookies

* * *

RECIPES

Prune Blintzes

Mix 3 cups potato flour with 3
eggs and ¼ cup of water until well

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blended. Heat a small frying pan, grease lightly, and pour in enough batter at a time to make thin pancakes. Place a spoonful of slightly sweetened chopped prunes in the center of each pancake, fold into 3-cornered pieces, and fry until brown, using plenty of butter. As they finish frying, place them in a greased baking pan, sprinkle with sugar, and keep hot in a moderate oven, 350 degrees F.

Matzoh Chrimsel

Soak 3 matzos in water until soft, and squeeze out as much water as possible. Stir to a cream. Add a pinch of salt, the grated peel of a lemon, 4 egg yolks, 1 cup sugar, ¼ cup of raisins and ¼ cup of pounded almonds. Stir until well blended and fold in the stiffly beaten egg whites. Drop by spoonfuls into a frying pan and cook on both sides until a light brown. Use plenty of fat for frying. Place the chrimsel on a platter and pour stewed prunes over them.

Matzoh Charlotte

Soak matzos in water and squeeze dry. Add 2 beaten egg yolks, ¼ teaspoon of salt, ¼ cup of chopped nuts, ¼ cup of chopped raisins, 1 grated apple and ½ cup of sugar. Fold in the stiffly beaten whites of 2 eggs. Bake in a greased dish in a moderate oven, 350 degrees F., for 30 minutes.

Matzoh Meal Pancakes

Beat 3 egg yolks until light and thick. Mix together ½ cup of matzoh meal, ½ cup of water and ¼ teaspoon of salt. Add to the egg yolks and beat well. Beat the egg whites until stiff and fold into the batter. Fry on a hot, greased griddle, until brown on one side, turn and brown the other.

Cocoonut Pudding

Beat 6 egg yolks, 1 cup of granulated sugar, and the grated rind of a lemon until light and thick. Open cocoonut, mix the milk with the juice of 2 lemons and add. Grate the cocoonut meat and add. Beat the 6 egg whites until stiff and add to the batter. Bake at 350 degrees F. for 30 minutes. Serve cold.

Passover Pie Crust

Soak 1½ matzos and press dry. Heat 1 tablespoon of fat and add the matzos. Stir over the fire until dry. Remove from the fire and add ½ cup of matzoh meal, 2 eggs, 2 tablespoons of sugar and ¼ teaspoon of salt. Mix well, and press into a pie tin with the hands. Have the dough ¼ inch thick. Fill with sliced apples, and sprinkle a mixture of 1 cup of finely chopped walnuts and ¾ cup of sugar over the top. Bake in a moderate oven until the apples are tender.

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THE rabbi in Jewish life has almost uniformly been the leader of the Jewish community, not the pastor of a parish. It is an innovation for the rabbi to restrict himself to a segment, instead of

sion in Jewish life can be ascribed to this: too often the rabbi has become a partisan. Too frequently he has turned himself into a sectarian.

This is a violation of our his-

By
Rabbi
J. Marshall
Taxay

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Haute

Words are swords. "Ye sage weigh your words." No greater responsibility devolves upon the rabbi than this. It has ever been thus. It is especially true today. With slander grown into a science and falsehood into a political art, it is of the utmost import that the dictum of the Talmud be heeded.

the whole of the Jewish community.

Few will gainsay that a measurable part of the chaos and confu-

tory. Three thousand years of Jewish life knew little of denominationalism. Only in recent days has it come to the fore. "Wie es Christelt sich so Judelt es sich." We have not always copied the best in the life of our neighbors.

The Psalmist declared this verity: "Jerusalem is reared as a city solidified by unity. For there went up the tribes" (not separated, fragmented cliques), "the federated tribes of the Lord" (not each for himself) "as a testimony for Israel" (unitedly) "to glorify the name of the Lord." (Ps. 122:3-3.)

The rabbi who permits himself to become a partisan, regardless how worthy the cause, ipso facto vitiates the effectiveness of his office. Generals do not crawl into the

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shell-hole of factional strife. Generals plan campaigns.

Jewish life is overrun with factionalism. Secular Jewish leadership will have much to answer for. The removal from the synagogue of many of its historic functions is in large part to blame. Inadequate adjustment to the American moral climate shares responsibility. The very phrase "Jewish laymen" is new to Hebrew idiom. Too often the criterion for Jewish lay leadership is divorce from most things Jewish. This type of irresponsible layman has recently become vocal. He has found his tongue. He has not learned to hold it.

THE rabbi in our tradition seeks to unite not to divide. Even those movements with which the rabbi did not sympathize he tried to understand and help move in more constructive directions. "May there be peace within thy walls, prosperity within thy palaces. For the sake of my brethren and my friends, let me now speak, Peace be within thee" (Ps. 122:7-9). The Talmud comments: "Rabbi Sifra following the formal prayers was wont to supplicate the Lord thus: 'May it be thy will, O Lord our God, that thou establish peace in the academy above and the academy below, and among the sages pre-occupied with the study of thy Law, whether they engage therein for its own sake or not.' And even in behalf of those pursuing their studies not for its own sake, for them too he prayed, 'May it be thy will that they come to engage therein for its own sake.'"

Like Rav Sifra, the American rabbi, too, is at his best when striving for "peace within thy walls," harmony in the camp of Israel. The loftiest tribute that can be paid to many in the C. C. A. R. is that they have earned the confidence and trust of "all their brethren" in the community. The best of our leadership has risen above party and faction, above sect and denomination.

Those rabbis truly belong to the nobility of Israel, who "For the sake of the house of the Lord our God" (Ps. 122:9), have concerned themselves with the good of the whole community. They were community, not merely congregational leaders. They were therefore community builders. They were not content to become parish priests. Their rule was fairness and objectivity. Their goal was spiritual statesmanship. Their achievement, communal integration. It is they who fortify Jewish religious life through devotion, not alone to

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their own congregation, but to K'lal Yisroel. They are the "Anshe k'nescs ha-gedolah," the men of the Greater Synagogue—the leaders of the Jewish community.

* * *

IF THE above premises be cogent, they offer significant deductions. What is true of Jewish communal activity is even more true of the rabbi's activities in the non-Jewish community.

The rabbi who identifies himself with partisanship or factionalism in the general community—though prompted by the best intentions—does his congregation, himself and the Jewish community as a whole a grave injustice.

If the rabbi means to shun pettiness and partisanship in Jewish community leadership, a fortiori in non-Jewish community effort. This at all times. Especially these days.

However, we must make it perfectly clear. In Jewish communal activity the rabbi avoids factionalism and seeks the welfare of the whole group, "for the sake of the house of the Lord our God," for the sake of the synagogue's divine truths. He can do no less in non-Jewish endeavors.

Judaism has ever fought ethical nihilism. For thirty centuries it has thundered that we live in a moral universe. Upon this faith it has staked its being. Millions of Jews have suffered and perished for this, our imperishable trust. As the voice of the spiritual ideal Israel has survived. With it we are the people of God. Without it we are a ghost people.

We were mandated at birth. "Observe ye and do, for in this truth is your wisdom and understanding in the eyes of the nations" (Deut. 4:6). The Midrash underscores this in the comment, "Israel is called wise when keeping its Torah and commandments." "Wisdom fortifies the wise" (Bere-shith Rabbah 11:7).

* * *

ISRAEL has lived because of its moral stamina. It has dedicated itself to the spirit. At its best it was not concerned with its fiscal condition. It has ever fought to save not its skin, but its soul. It has never substituted hysteria for Hebraism, jitters for Judaism. It spurned the Jew who cuts off his nose to hide his race.

Before our eyes, history is giving birth to a new society. Our prophets foretold it millenia ago. Today's headline is a footnote to Isaiah. The eye of faith sees the word become flesh: prophecy assumes reality. After centuries of anguish and travail, Israel—the Suffering Servant of the Lord—stands at the cradle of liberty's birth.

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Prophetic goals alone can rally a people in panic. Courage and moral daring are our imperious duty. We Jews, pioneers of moral truth, must lead in fulfilling humanity's dream. Terror and falsehood, libels and "smear-words," none can move us from leadership in progressive thought and deed. The rabbi holds Israel's banner. He dare not lay it down in time of crisis. Just because it is hazardous to plead for the weak, it is incumbent upon the rabbi not to whisper, but to thunder out social ideals. The rabbi cannot slough off his vow of ordination in times of stress. A great hour in history must not find us a pigmy people.

* * *

AMERICA expects it of us. The world's noblest Democracy—our God-blessed land—asks only that we Jews be true to ourselves. America has the right to insist that we hold aloft our ancient ensign of liberty and justice. The banner of freedom is held by two hands: America's and Israel's. Our nation's freedom of faith demands faith in freedom.

Like Esther of old, who knows but what Providence has brought us to these shores for this very task: to proclaim and make real the sovereignty of the spiritual.

Our teachers enjoined us, "Seek ye the welfare of the general community. In its security alone can ye find peace" (Jere. 29:7).

The conscience of America aims to build a nobler world. Judaism and its daughter-faith, Christianity, have outlined the pattern. The American Jew must be healed of his spiritual shell-shock. The rabbi must teach him to be faithful to his country and his creed; to be in the vanguard of the creators of America's and humanity's tomorrow. For our loyalty to America and our fealty to Judaism not only complement but implement each other.

* * *

THE rabbi must strengthen the moral tone of the community, Jewish and non-Jewish. He must ever point out the ethical ends. The rabbi, in fairness, must be supported by his colleagues. The Central Conference of American Rabbis must aid the individual rabbi. The individual educator can count on the American Association of University Professors. The conference can do no less. A body may well be set up to aid the individual

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rabbi under attack because of the rugged loyalty to Jewish ideals. When persuaded that this is the issue, the conference ought to swing all its moral power to uphold the hands of the rabbis who aim to be inflexibly faithful to their ordination vows. Alone, each for himself, we can do little. Together, we can rear Jews with backbone: a people that shall walk with dignity; a people true to its God.

Thus, in seeking to actualize the Hebrew vision and the American dream we fortify Jewish religious life through activity, Jewish and non-Jewish.

History is relentless. "For every man who followed Baal Peor was exterminated by the Lord" (Deut. 4:3). Seekers of safety through protective coloration there have always been. They did not understand that, as in biology, so cultural camouflage is a trait only of lower forms of life, human or animal. For mere expedience, for a mere breathing spell, for Baal Peor, some jettisoned the priceless cargo of Jewish idealism.

But the respite is always temporary. Like the followers of Baal Peor, the idolaters of Safety First, were ultimately annihilated. "But ye that did cleave unto the Lord are alive, every one of you, this day" (Deut. 4:4). Those who cleave unto the Lord, unto Israel's truth—America's goal—live on forevermore. They fortify Jewish life. They are in themselves its invincible fortress.

The Modern Miracle

(Continued from page 15)

and peace was achieved. Thousands of years later we still celebrate the establishment of Palestine, which was held as long as the Jews ruled wisely. God performed many miracles for us during those times, showing the delivered, that as long as they firmly followed Him, He would guide them.

* * *

HISTORY repeats itself. It is remarkable how similar is our present fate to that of our ancestors so long ago. Today in the midst of the Passover observance, the Jewish people as a whole are going through difficult times. Many countries are turning them out, not caring that these suffering have no way of release since they have no place to go. Many among us have felt that the Jewish problem was one without answer. They felt that the only thing to do about the many refugees was to aid them temporarily to find some shelter or home. But our real leaders did

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find an answer and a solution. These men were convinced that we must do the same thing that Moses did so long ago—lead our people out of bondage in the nations which have been oppressing us, back to the promised land. In spite of opposition from all sides and without at first the faith of the great majority of the Jews themselves, these leaders pursued their aim faithfully. This idea has been one which has been progressing for many years. However, there has been one man directly credited with having first conceived the idea of bringing Israel back and making Palestine a real homeland for the Jews.

This movement which he founded was later to be called the Zionist Organization. Theodore Herzl, the founder, lived in the latter part of the last century, until 1904. He had seen how poorly his people were being treated and how hard their lot had been since the last of the power had been taken from the Judeans in their land. Slowly he formed the idea that in the homeland they would alone be able to create a civilization in which they could freely build, study, and worship. Even the Jews who would never take the opportunity to return would be able to gain a large degree of safety in their lands of exile for there would be no gain for other nations to persecute them as an unwanted minority; for when Palestine became a homeland they would have a place to go.

At first, as in Moses' case, there were very few people who thought the idea would work, but before long others began to see the wisdom of his plan. Today we look upon the Passover observance as a time to celebrate an event that has passed, overlooking the fact that in our own time we, too, are striving for another Herzl. He, too, was a great benefactor like Moses, for because of his dream Palestine is today becoming a reality instead of just a hazy dream.

In the present times the Jews are going through hardships just as they did in Egypt in the past and in the desert during their wanderings. It is an interesting fact to note that approximately forty years have passed since the birth of Herzl's idea. Perhaps after our present forty years of struggling to secure the promised land again as a place to which our people may go, we, too, may be able to solve our difficulties again and find peace and security. Until then we can only hope that these forty years of wandering may be the last and that we may then dwell in peace in Zion, to the end of time.

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Do Jewish Girls

(Continued from page 7)

Jewish girl wants to marry every Jewish young man who deems it her privilege to be taken out by him so don't be afraid to be seen in public with a Jewish girl more than once and stop worrying for fear her parents will conjure up a wine bottle after the second date and wish you "mazeltov." It simply isn't done that way any more and besides, you may not be the paragon of desirability you have been led to believe you are. More likely than not, the girl simply wants a date and you're it.

That Jewish girls want too much in marriage is an idea built up in the minds of Jewish young men, heaven only knows why. Everyday we see Jewish girls leaving homes of luxurious comfort to set up tiny kitchenette apartments of their own. Not every Jewish girl who marries expects to have a maid, though she may loathe housework, nor does she immediately quit her job and hope to be kept in a style to which we should all like to become accustomed. If a Jewish girl tells you she would want the man she marries to earn more than your present salary, take it with a grain of salt. Two aspirin tablets will also help. But whatever you do, don't become discouraged. We all like to day dream. Faced with reality, however, we can usually do something about it. If a Jewish girl likes you well enough to marry you she will begin to think in terms of your weekly pay checks, in terms of the combined earnings of the both of you, or she will consider asking help from Papa. The latter is highly recommended, especially if Papa can afford it.

THE UNFORTUNATE thing is that when a Jewish young man considers marriage, he thinks of it in terms of a high standard of living. A not too reasonable apartment in a fine residential neighborhood, a thoroughly presentable car, and sufficient income for entertaining mutual friends as well as maintaining a well stocked wardrobe for both himself and his wife. These seem to be the requisites. While keeping up with the Jones, or in this case, with the Cohens, is an important sociological factor in life, with Jewish people generally it is an exaggerated tendency. The Jewish young man himself doesn't wish to accept a lower standard of living than that which his friends maintain; hence his reluctance to marry. But you can't blame that on the Jewish girl. She may share your feelings about keeping up appearances, but nine times out of ten she will be willing to gamble with you on your future earning capaci-

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ty. Every girl has faith in the man she marries. The Jewish girl is no exception. Don't expect the Jewish girl you marry to want too much and you will have removed a mental barrier to marriage.

Jewish girls today have learned many lessons that their older sisters, growing up in a pre-depression prosperity era didn't have to know so young in life. Practical experience has taught us not to hope for too much. We don't dream any longer of gilded prince charmings. We face the economic struggle constantly in our own workaday lives, have learned how to manage. We understand the wisdom of giving up wanting the impossible. Above all, we know a good husband is hard to get. Competition runs high. We go after the men we want with a vengeance. We marry them because we love them and are prepared to be sensible wives!

**A. Z. A. Takes Down
 Swastika In Canada**

SPECIAL

MONTREAL—A Talmud Torah building which had become the headquarters of an anti-Semitic Fascist group when the dwindling Jewish population of the Papineau district of Montreal found it necessary to rent the structure to non-Jews was this week restored as a Jewish institution, thanks to A. Z. A., B'nai B'rith's youth organization.

Once a community of 500 Jewish families, who supported two synagogues and a Talmud Torah, Papineau in recent years suffered a sharp decline in Jewish population, as a result of which the Talmud Torah building, long empty, was rented out. Until the A. Z. A. boys took a hand, the building was the center of anti-Jewish rallies and a distribution point for anti-Semitic literature.

A few weeks ago the A. Z. A. boys obtained permission to use the building as their headquarters. In a week, the anti-Semites were gone, together with their swastika banners, while the Mogen David and the Menorah took their place.

In a short time, the boys succeeded in raising funds to clean up, refurbish and maintain the building, which has now been rededicated as the Beth Sholom Talmud Torah, where 75 youngsters are receiving instruction regularly. Moreover, the enthusiasm of the A. Z. A. boys has so inspired the Jews still resident in Papineau that they are cooperating with the A. Z. A. in creating in the Talmud Torah building a Jewish community center.

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PLAIN TALK By **AL SEGAL**

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Mr. XYZ's Daughter

Mr. XYZ calls on me. It's about his daughter and about certain matters having to do with Jewish life. In fact, he says his daughter is the least of the case. Mr. XYZ earns a good living and if his daughter doesn't find a job she will not starve. Mr. XYZ is happy to keep on supporting her.

But suppose she weren't XYZ's daughter. Suppose she were the daughter of ZYX who has a hard time getting along and stands on the threshold of taking relief. Suppose on account of her being Jewish she can't get a job—even in a Jewish establishment!

Yes, says Mr. XYZ, that's what has befallen his daughter. He mentions the matter only as something that should be brought to the consciences of Jews, since it is one of many cases like it.

His daughter is a bookkeeper who has been hunting a job quite a while. Everybody knows how it is with bookkeepers. It is in fact as it is with people of most other occupations in what appears to have become a crowded world. Cunning machines can add, multiply, subtract, divide and compute percentages much quicker than the best bookkeeper could in the old days.

So, it seems, there is a surplus of bookkeepers in the world. A multitude of bookkeepers compete for the available jobs. If you are a Jewish bookkeeper the contest is harder for you; for, in many places, the personnel managers stand on the policy that the best bookkeepers are only those who belong to certain religions or stem from approved racial groups. Jews are not of these approved religious or racial groups.

Mr. XYZ's daughter was very happy to discover a job vacant in a Jewish establishment. She called up and they asked her to come down for an interview.

* * *

THEY seemed well pleased with her the moment they saw her. Mr. XYZ's daughter is pleasant to look at—an adornment to anybody's office. Moreover, her eyes reflect a bright intelligence.

It seemed only a matter of talking terms. Well, they said, the bookkeeper who used to work for them was paid \$15 a week.

"I'm willing to work for that," she said.

But since she was not quite as experienced as the other one was they would start her at \$13.

"That's all right with me," she replied. She was tired of being

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VANDERBURG COUNTY

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Evansville, Indiana

idle, glad to be working almost at
any reasonable price."You can start tomorrow," she
was told."Thank you. Thank you very
much."She was making ready to go,
happy that after all these months
she had at last found something.
But there was one thing more:
she doesn't look Jewish and her
name doesn't sound Jewish but,
it seems, they weren't going to
take a chance that she might be
Jewish."By the way, Miss XYZ, are you
Jewish?"She was startled to hear this
question in the office of a Jewish
firm."Yes," she replied, "but does
that make any difference."

* * *

BY THE look in the manager's
face she was at once aware that
it did make a considerable differ-
ence. His whole attitude sug-
gested that her status had sud-
denly changed. It was no longer
a settled matter of her just coming
to work tomorrow."Suppose," he said, "you call me
up tomorrow morning."Miss XYZ knew then and there
the job was gone. She called up
the next morning."We're sorry," she was told.
"We've made other arrange-
ments."Mr. XYZ wouldn't be so troubled
about this were it an isolated case.
His daughter had had a similar
experience in another Jewish office.
He knew of a very poor family of
which the daughter had been try-
ing for several weeks to be em-
ployed in a certain Jewish estab-
lishment. The proprietor is a very
pious man indeed. He had promised
her a job.One day she called at his place.
He was out and she spoke to the
girl in charge. . . "Do you think
there will be a job for me soon?"The girl grew confidential . . .
"You're wasting your time," she
whispered. "He doesn't want any
Jewish girls. The place you were
after is already filled."Mr. XYZ is not one who says that
Jews should employ only Jews. He
would feel as hurt to see Jews re-
fusing to employ non-Jews as he is
to see the cruel injustice of non-
Jews refusing to employ Jews."But to think of Jews refusing
to employ Jews because they are
Jews!" he exclaims.He had heard of the local B'nai
B'rith taking up a slogan: "One
New Friend a Week!" By this is
meant that the B'nai B'rith by
good will hopes every week to
make at least one non-Jew come

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South Bend, Ind.

IN Palestine there is an axiom,
its validity established by thou-
sands of years of history, that
whoever controls the hilltops con-
trols the country.

It is therefore highly interest-

Hilltops of Palestine

By ROMAN SLOBODIN

Editor's Note: Roman Slobodin,
who recently returned from a stay
of more than two years in Palestine
as J. T. A. correspondent there, gives
an illuminating analysis of the land
act and discusses its possible effects.

ing that the first and most rigid
taboo listed in the British Govern-
ment's new legislation against
Jewish land buying in Palestine,
bans acquisition of land in the hill
districts.

Only in the past few years have
the modern Jewish pioneers in the

to a better understanding of Jews.

Perhaps, thinks Mr. XYZ, we
might take up a campaign to make
Jews more friendly to Jews. What
can we expect from the world if
we look at each other with hos-
tility and suspicion? In a dreadful
world in which it becomes daily
harder for Jews to live it is like
Cain killing his brother Abel for
a Jew to refuse a job to a Jew
because he is a Jew.

He says this is a matter Jews
have been only whispering about
among themselves. Wherever Jews
get together it is always mentioned
with indignant protest and gen-
erally some one knows of a case
in point. Isn't it about time to
speak loudly, to throw this sin on
the consciences of the offenders?

Yes, it seems to me, this is
something for those organizations
that have to do with combatting
anti-Semitism. Nothing much can
be done with the non-Jewish anti-
Semite. He is set in his ways and
nothing can move him out of his
well-rutted prejudices.

Yet there may be some hope for
a Jewish anti-Semite. Often he be-
longs to a synagogue where he can
be easily approached. He is at the
rabbi's mercy on Yom Kippur
when he sits all day in his pew
and must listen to the rabbi's ser-
mon. That would be a good time
for the rabbi to speak to him; his
soul is supposed to be wide open
for God's searching then.

And, besides, his father and
mother were Jewish.

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Holy Land relearned the strategic lesson taught by King David when he sang: "I will lift up mine eyes unto the hills, whence cometh my help." In that verse the psalmist-warrior was being practical as well as poetical. The Bible relates that David established military posts on the hilltops which, controlling the countryside, harassed and finally undermined the military power of his rival, Saul.

The Maccabees, the Romans, the Saracens, the Crusaders and the Seljuks each in turn rediscovered the importance of holding the heights in Palestine. It took the Zionist settlers of the post-1918 era 20 years, and it cost them hundreds of lives, before they assimilated the simple secret from the Arabs. The murder of five young men at Kiriath Anavim, near Jerusalem, in 1937, brought it home to them with tragic force. Since then a number of colonies have been established on mountain peaks, and each has had a strikingly good effect in improving security in the surrounding region. Maaleh Hamishah, on the crest above Kiriath Anavim; Ein Hashofet, which moved from a valley to a peak in the Hills of Ephraim, and Hanita, atop the mountains of the northern frontier, are notable examples.

The British themselves learned the lesson in their turn from the Jews. Incredible as it may seem, for years the British forces in Palestine tried to cope with terrorist ambushes by patrolling the roads, while Arab snipers posted comfortably behind rocks on the hill-sides above potted them at their ease and laughed up their sleeves at the policemen or Tommies swinging their machine guns skyward in wild circles trying to pick out their maddeningly invisible assailants. Only after they saw the Jews begin to erect their stockades on hilltops did the British wake up and set fortified posts on commanding elevations, one of the most effective measures in ending terrorism.

* * *

THE security question, however, fades into a side issue when one considers the futility and stupidity, from the standpoint of Palestine as a whole and the Arabs in particular, of forbidding the rehabilitation of the Holy Land's neglected, worn out, deforested, eroded hill lands by the only people who are ever likely to attempt it and are willing to pour profitless millions into such a reclamation project. Up to now Jewish rebuilding efforts in Palestine have been carried on mainly in other directions, and pioneering projects in the hills are comparatively few.

Many Zionists—foremost among

*Passover Greetings***MARCUS D. NICKEL**Democratic Candidate For
STATE REPRESENTATIVE*Passover Greetings***CHARLES (Chick) ROUSH**Republican Candidate for Nomination
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STATE REPRESENTATIVE*Passover Greetings To My Jewish Friends***DR. ULIS B. HINE**Republican Candidate For
CORONER, MARION COUNTY*Passover Greetings To My Many Jewish Friends***ELMON M. WILLIAMS**Republican Candidate For
JOINT REPRESENTATIVE
(Marion-Johnson Counties)

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FRANK W. KREITNERRepublican
STATE REPRESENTATIVE
Marion County*Greetings***RUSSELL I. RICHARDSON**REPUBLICAN FOR PROSECUTOR
Marion County*Passover Greetings***Amos P. Stevens**Democratic Candidate For
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them Menachem M. Ussishkin, president of the Jewish National Fund—are convinced that intensive hill settlement is not only practicable, but vital to the future of the National Home. Right or wrong, any serious effort to redeem these districts, whose deforestation and denudation over the course of centuries has been the ruination of Palestine, can only be beneficial. Why any government holding the interests of the country at heart should place obstacles in the way, some more profound student of the subject may perhaps be able to explain.

Did I hear someone mention Arab political opposition? Don't make me laugh. If there is one thing that has appeared clearly and unmistakably since the war began, it is British control in Arab politics. Aside from King Ibn Saud, it would be hard to find a single Arab leader in the Near East who does not sing, dance and wave his arms by remote control. Those in Palestine, Egypt and Iraq all work on wires that lead to London, whether they are "extremists" who denounce perfidious Albion with every breath, or moderates who counsel support of the Arabs' great friend, King George.

* * *

BUT that is another story. We were discussing land purchase restrictions, and we have not yet touched upon the phase of the new law which really pinches. That is the placing of Eastern Galilee and a portion of the southern coastal plain from the boundary of Ramle District down to Beertuvia in the category of regions where land may only be purchased for the purpose of consolidating or extending existing holdings, and then only with the approval of the High Commissioner, at his discretion.

Thus the British Government has endowed itself with the authority to spike the present intensive Jewish development in those two regions. The power is made doubly dangerous to the Zionist effort by the retroactive provisions of the law, under which the High Commissioner, also at his discretion, may nullify land transfers effected since May 18, 1939. Large areas in both regions have been transferred to the Jewish National Fund since that date. The law provides that the High Commissioner may confirm the transfers at his discretion, if the Jewish buyers can prove that bona fide transactions began before May 18. This may mean anything, because most Jewish land purchases are long-drawn-out affairs in which sellers and buyers negotiate in leisurely Oriental fashion. The formal transfer of title may take place months or

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years after the sale was in fact consummated.

Whether the British Government has reached the point of indifference to Jewish opinion, and to world opinion on Zionism, where it will attempt to deny the Jews possession of lands they have bought and paid for, or to evict Jewish settlers from the homes they have built on lands owned by Jews, remains to be seen. If it seems impossible, it may be remembered that the Order in Council of last spring, under which Palestine's basic law was amended to permit the present land purchase restrictions, was so generous in allotting restrictive powers to the High Commissioner, that under it legislation could be enacted forbidding a Jew to buy an orange or a banana from an Arab peddler, because they are products of the land.

* * *

BUT nasty as the new law looks for Zionism, one may be permitted to wonder whether in the end it means so very much, except as a further demonstration, if any were needed, that the British Government now in office, in contrast to the war governments of 1914-1918, regards the Zionists as sure supporters who can be depended on to accept the role of whipping boys to impress the uneasy Orient.

Last summer the government suspended Jewish immigration to Palestine and the wave of refugee immigration has continued and will continue, with the Palestine Government's coast guard speedboats and beach patrols, spies and stool pigeons no more able to stop it than King Canute's broom.

One may hazard a guess that no law will stop the Jews from acquiring land, either. There are plenty of Arabs in Palestine ready and anxious to sell land to the Jews. If you own something that you want to sell, and I want to buy it and have the money, all the king's horses and all the king's men will have a tough time keeping us apart. Remember prohibition?

Beardless Rabbi

(Continued from page 5)

ty office from rabbis whom the society sent this year to participate in Religious Emphasis Week programs at the colleges and who spent from two to four days on the campuses, meeting with many different groups. One rabbi wrote: "Two more meetings must be reported. I save them for the last because they were open to the townspeople and were held in the evening. On Tuesday night I participated in the symposium on 'Today's Challenge to Religion,' and

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LEGAL NOTICE OF PUBLIC HEARING

Public Service Commission Docket No. 1682-A, 1.

Application of Red Top Trucking Co., Inc., Hammond, for a certificate to operate motor vehicles as a common carrier, intrastate, over all federal, state and county highways for the transportation of all heavy machinery, including machinery, materials, supplies and equipment incidental to or used in or in connection with the discovery, development, construction, operation and maintenance of facilities for the discovery, development and production of natural gas and petroleum, also over all federal, state and county highways for the transportation of construction machinery supplies and materials from rail head or point of pickup to any point or place within a radius of 50 miles of such point of pickup.

Notice is hereby given that the Public Service Commission will conduct public hearing in this cause in Rooms of Commission, 401 Statehouse, Indianapolis, Ind., 10 a. m., Tuesday, April 30, 1940.

Public participation is requested.
PUBLIC SERVICE COMMISSION,
By James L. Beatty, Director,
Motor Vehicle Department,
Indianapolis, Ind., April 16, 1940.

LEGAL NOTICE OF PUBLIC HEARING

Public Service Commission Docket No. 1678-A, 1.

Application of D. D. Alderdyce, d/b/a The Van Horne Truck Line, Hampton, Iowa, for a certificate to operate motor vehicles as a common carrier of property, interstate, within Chicago Commercial Zone only.

Notice is hereby given that the Public Service Commission will conduct public hearing in this cause in Rooms of Commission, 401 Statehouse, Indianapolis, Ind., 9 a. m., Monday, April 29, 1940.

Public participation is requested.
PUBLIC SERVICE COMMISSION,
By James D. Collins, Examiner,
Indianapolis, Ind., April 16, 1940.

NOTICE TO CREDITORS, SHAREHOLDERS AND ALL INTERESTED PERSONS

State of Indiana, County of Marion, ss:
In the Superior Court of Marion County, Room No. 1.

No. A-87651.
Anna B. Drummond vs. Midcity Company et al.

The creditors, shareholders and all interested persons are hereby notified that the Receiver of Midcity Company has filed his final report and accounting for the period beginning May 4, 1938, and ending April 2, 1940; that said report will be heard and determined on May 10, 1940, at 10 o'clock a. m. Any person or persons interested may file objections or exceptions to said report in writing on or before May 9, 1940, or be forever barred therefrom.

CHARLES R. ETTINGER,
Clerk of the Marion Superior Court.
4-5-3

NOTICE TO CREDITORS, SHAREHOLDERS AND ALL INTERESTED PERSONS

State of Indiana, County of Marion, ss:
In the Superior Court of Marion County, Room No. 1.

No. B-51.
Russell J. Reynolds vs. Leon W. Genzer.

The creditors, shareholders and all interested persons are hereby notified that the Receiver of Elco Armature Works has filed his final report and accounting for the period beginning August 1, 1938, and ending February 27, 1940; that said report will be heard and determined on May 14, 1940, at 10 o'clock a. m. Any person or persons interested may file objections or exceptions to said report in writing on or before May 13, 1940, or be forever barred therefrom.

CHARLES R. ETTINGER,
Clerk of the Marion Superior Court.
4-19-3

MAX M. PLESSER
Attorney for Plaintiff

COMPLAINT FOR DIVORCE

State of Indiana, Marion County, ss:
In the Circuit Court of Marion County in the State of Indiana.

No. 56939.
Margaret C. Rickman vs. Carl Rickman.

Complaint for divorce.

Be it known, that on the 15th day of April, 1940, the above named plaintiff, by her attorney, filed in the office of the clerk of the Circuit Court of Marion County, in the State of Indiana, her complaint against the above named defendant, Carl Rickman, and the said plaintiff having also filed in said clerk's office the affidavit of a competent person showing that the residence of the defendant, upon diligent inquiry, is unknown, and the defendant, Carl Rickman, is not a resident of the State of Indiana, and that said cause of action is for a divorce, and that the defendant, Carl Rickman, is a necessary party thereto, and whereas said plaintiff having by endorsement on said complaint required said defendant to appear in said court and answer or demur thereto on the 13th day of June, 1940.

Now, therefore, by order of said court, said defendant last above named, is hereby notified of the filing and pendency of said complaint against him and that unless he appear and answer or demur thereto at the calling of said cause on the 13th day of June, 1940, the same being the tenth judicial day of a term of said court to be begun and held at the Courthouse in the City of Indianapolis on the first Monday in June, 1940, said complaint and the matters and things therein contained and alleged will be heard and determined in his absence.

CHARLES R. ETTINGER,
Clerk.
4-19-3

LEGAL NOTICE OF PUBLIC HEARING

Public Service Commission Docket No. 1365-B, 1.

Application of Mrs. Freda Wagner, Columbus, for a permit to operate motor vehicles as a contract carrier of property, intrastate, over state, federal and county highways within a radius of 50 miles of Columbus, Ind.

Notice is hereby given that the Public Service Commission will conduct public hearing in this cause in Rooms of Commission, 401 Statehouse, Indianapolis, Ind., 9 a. m., Tuesday, April 30, 1940.

Public participation is requested.
PUBLIC SERVICE COMMISSION,
By James D. Collins, Examiner,
Indianapolis, Ind., April 16, 1940.

LEGAL NOTICE OF PUBLIC HEARING

Public Service Commission Docket No. 1683-A, 1.

Application of A. B. Guernsey, Chesterton, for a certificate to operate motor vehicles as a common carrier, interstate, over all federal, state and county highways in Porter, La Porte and Lake Counties for the transportation of commodities as usually and ordinarily transported by dump truck.

Notice is hereby given that the Public Service Commission will conduct public hearing in this cause in Rooms of Commission, 401 Statehouse, Indianapolis, Ind., 9 a. m., Tuesday, April 30, 1940.

Public participation is requested.
PUBLIC SERVICE COMMISSION,
By James D. Collins, Examiner,
Indianapolis, Ind., April 16, 1940.

LEGAL NOTICE OF PUBLIC HEARING

Public Service Commission Docket No. 1679-A, 1.

Application of H. Lefe Hundley and Harry W. Hundley, d/b/a Hundley Brothers Truck Line, Kansas City, Mo., for a certificate to operate motor vehicles as a common carrier, interstate, for the transportation of soap, soap products, soap wrappers and paper soap boxes, seed and canned goods over irregular routes within the State of Indiana.

Notice is hereby given that the Public Service Commission will conduct public hearing in this cause in Rooms of Com-

KAMMINS & KROOT, Attorneys

NOTICE OF APPOINTMENT

Notice is hereby given that the undersigned has duly qualified as administrator of estate of John Schmidt, deceased, late of Marion County, Indiana. Said estate is supposed to be solvent.

STERLING H. PICKEL,
No. 118-42213. 4-12-3

LEGAL NOTICE OF PUBLIC HEARING

Public Service Commission Docket No. 1681-A, 1.

Application of J. B. Thompson, Certe Gordo, Ill., for a certificate to operate motor vehicles as a common carrier of property, interstate, from the Indiana-Illinois state line to any point in Indiana over all federal, state and county highways.

Notice is hereby given that the Public Service Commission will conduct public hearing in this cause in Rooms of Commission, 401 Statehouse, Indianapolis, Ind., 9 a. m., Wednesday, May 1, 1940.

Public participation is requested.
PUBLIC SERVICE COMMISSION,
By James D. Collins, Examiner,
Indianapolis, Ind., April 16, 1940.

LEGAL NOTICE OF PUBLIC HEARING

Public Service Commission Docket No. 161-A, 12.

Application of Motor Express, Inc., of Indiana, Indianapolis, for a certificate to operate motor vehicles as a common carrier of property, intrastate, over Highways 41, 152, 6, 20, 30 serving the Calumet District in Indiana in connection with points now served.

Notice is hereby given that the Public Service Commission will conduct public hearing in this cause in Rooms of Commission, 401 Statehouse, Indianapolis, Ind., 10 a. m., Monday, April 29, 1940.

Public participation is requested.
PUBLIC SERVICE COMMISSION,
By James L. Beatty, Director,
Motor Vehicle Department,
Indianapolis, Ind., April 16, 1940.

mission, 401 Statehouse, Indianapolis, Ind., 9 a. m., Monday, April 29, 1940.

Public participation is requested.
PUBLIC SERVICE COMMISSION,
By James D. Collins, Examiner,
Indianapolis, Ind., April 16, 1940.

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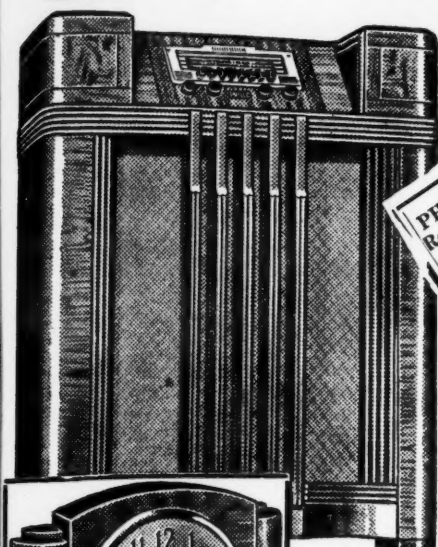
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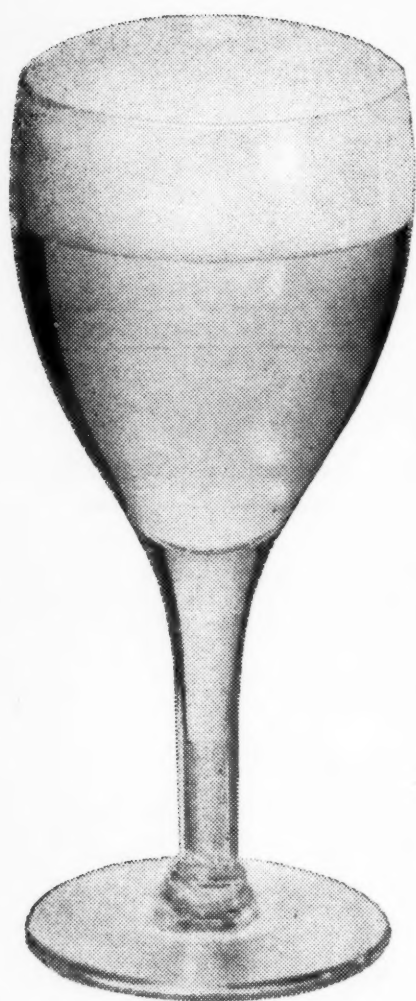
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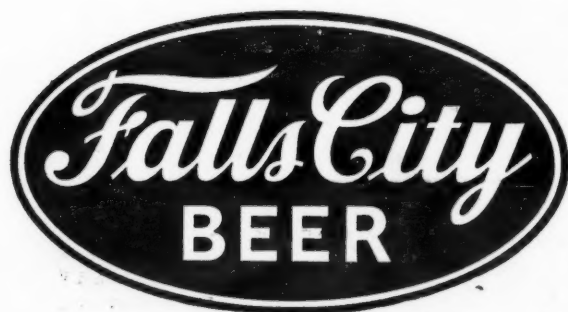
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